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ANTIDOTUM LINCOLNIENSE.

OR

AN ANSWER TO A BOOK ENTITVLED, THE HOLY TABLE, NAME, & THING, &c.

Said to be written long agoe by a Minister in *Lincolnshire*,
And Printed for the Diocese of *Lincolne*, A°. 1637.

Written and inscribed to the grave, learned, and religious Clergie of the Diocese of *Lincoln*.

The second Edition, revised and enlarged,

BY

PET: HEYLYN Chapleine in Ordinary to his Matie.

1 COR. 14. 40.
Let all things be done decently and in order.

LONDON,
Printed for JOHN CLARK, and are to be sold at his shop under S^t. *Peters* Church in Cornhill. 1637.

LINCOLNIENSE.

AN ANSWER

TO A BOOK ENTITULED

THE

HOLY TABLE

BY

Pet: HEYLYN Chaplain in Ordinary to his Ma.ie

1 Cor. 14. 40.

Let all things be done decently and in order.

LONDON

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TO THE KINGS MOST EXCELLENT *MAJESTIE*,

CHARLES,

BY THE GRACE OF GOD King of Great Britaine, France, and Ireland, Defender of the Faith, &c.

Most dread Soveraigne:

YOur Majesties exemplarie piety in the house of God, hath spred it selfe abroad amongst all your Subjects; and they were ill Proficients in the schoole of piety, did they not profit very

*much under such a Master. Your Royall and religious care, that all things in your Regall Chappels be done according to the prescript of the publick Liturgie, and ancient usage of this Church, is a prevailing motive unto all your people, not to be backward in conformity to such an eminent part of your Princely vertues. Such a most excellent patterne would soone find an universall intertainment in the hearts of men; were there not some, the enemies as well of piety, as publick Order, that disswade from both. None in this kind more faulty than an obscure and nameless*se Minister *of* Lincoln Diocese, *in a discourse of his not long since publisht. A man that makes a sport of your Majesties Chappels, as having never* (a) *heard of the use of the Chappel, nor read of any ordering and directing course from the Royall Chappells; and puts a scorne upon* (b) *the piety of*

(a) *Holy table. p.* 36.

(b) Ibi. *p.* 83, 84 85, *&c.*

the

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the times, in being ſo inclinable (by your moſt ſacred Ma^ties divine example) to decencie and uniformity in Gods publick ſervice. Nay, whereas in the Primitive times, the holy Altars, as they then uſed to call the Communion Tables (for other Altars they were not) were eſteemed ſo ſacred, that even (c) the barbarous Souldiers honoured them with affectionate kiſſes: this man expoſeth them to contempt and ſcandall, as if no termes were vile enough to beſtow upon them. Nor deales hee otherwiſe with them, who out of their due zeale to God, and for the honour of the Reformation againſt the unjuſt imputations of thoſe of Rome, and the procuring (d) of due reverence to Chriſts holy Sacraments (too much ſlighted in theſe times, and in many places) have travailed to reduce this Church to that ancient Order, which hath beene hitherto pre-

(c) Milites irruentes in Altaria, oſculis ſignificare pacis inſigne. S. Amb. Ep. 33 l. 5.

(d) Stat. 1. Eliz c. 1.

ſerved in your Majeſties Chappells, and the Cathedralls of this Kingdome: whom he hath openly traduced, as (e) *if they were but taking in the out-workes of Religion, and meant in time to have a bout with the fort it ſelfe. In this regard, I thought it was my bounden duty to repreſent unto your Majeſties faithfull and obedient Subjects the true condition of the buſineſſe ſo by him calumniated: together with the doctrine and continuall uſage both of the Primitive Church of Chriſt, in the world abroad, and the Reformed Church of Chriſt in this your Majeſties Realme of England. Which worke, as it was principally intended to ſettle and confirme the mindes of your Majeſties people, whom ſome have laboured to poſſeſſe with prejudicate fears: ſo to the end it may receive amongſt them a more faire admittance, I have preſumed*

(e) *Holy Table, p. 204.*

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to prostrate both my selfe and it, at your Royall feet, with that humility and reverence which best becomes

Your Majesties

most obedient Subject,

And

most dutifull Chaplaine,

PET: HEYLIN.

PET: HEYLIN.

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A PREFACE TO THE GRAVE, LEARNED, and religious Clergie of the Dioceſſe of LINCOLN.

IT is well noted by the Poet, that the (a) remedy doth come too late, when once the miſchiefe is confirmed and ſetled by too long delayes. And thereupon he hath adviſed us, *Principiis obſtare*, to cruſh a ſpreading evil even in the beginning, before it gather head, and become incurable: On this conſideration I applyed my ſelfe to the preſent buſineſſe; and ſo applyed my ſelfe unto it, that it might come unto your view with all ſpeed convenient, before that any contrary perſwaſion, by what great name ſoever countenanced, ſhould take too deep a root in any of you, to be thẽce eaſily removed. In the beginning of *March* laſt, there peeped into the world a booke entituled *The holy Table, Name and Thing*, ſaid to be written *long agoe* by a *Miniſter in Lincolnſhire, in anſwer to* Dr Coale, *a judicious Divine of Queene* Maries *dayes; and printed for the Dioceſe of Lincoln*, An. 1637. So that being written by a Miniſter in *Lincoln-ſhire*, and printed for the Dioceſe of *Lincoln*; who would conceive but that it was intended for the private uſe of you, the Clergie of thoſe parts, and not to have beene ſcattered, as it was, over all the Kingdome: But being

(a) Sero medicina paratur, Cum mala per longas invaluere moras. *Ovid*

being ſo faire a Babe, and borne in ſuch a lucky houre, it would not be reſtrained in ſo narrow a compaſſe, and therefore took the liberty to range abroad; ſecretly, and by ſtealth at firſt, as commonly ſuch unlicenced Pamphlets doe, till it had gotten confidence enough to be ſeene in publique; and then, which was not untill the firſt of *Aprill*, I had the happineſſe to *reade and peruſe it thorowly*: So that as *Florus* ſaid of the *Ligurians*[b], that it was *aliquanto major labor invenire, quam vincere*; the like may be affirmed of this and ſuch like lawleſſe, and *non-licet* Pamphlets, that it is no leſſe labour to find them out, than having found them, to confute them.

(b) De Geſt. Rom. lib. 2.

For having *read, and thorowly peruſed* the ſame, I found forthwith, that the moſt part of all the buſineſſe, was to detect the extreme falſhood of the man; which is ſo palpable, and groſſe, that I dare boldly ſay it, and will make it good, ſuch, and ſo many impoſtures of all ſorts, were never thruſt upon the world in ſo ſmall a Volume. For firſt, he makes an Adverſary of he knowes not whom, and then hee uſeth him he cares not how; mangling the Authors words, whom hee would confute, that ſo hee may be ſure of the eaſier conqueſt; and practicing on thoſe Authors whom he is to uſe, that they may ſerve his turne the better, to procure the victory. A ſtrange and cruell kinde of *Miniſter*, equally unmercifull to the dead, as to the living; with both of which he deales, as did [c] *Procruſtes* with his captives, ἀναγκάζας αὐτὸς τοῖς κλινηρεσιν, making them fit unto his bed. If they be longer than his meaſure, then he cuts them ſhorter; and if they be too ſhort, then hee racks them longer: Hardly one teſtimonie or authority in the whole diſcourſe that is any way materiall to the point in hand, but is as true, and truely cited, as that the booke it ſelfe was *writ long agoe in anſwer unto* Dr *Coale* of Queene *Maries* dayes: which, as it is the leading tale, & ſtands in front of purpoſe to make good the entrance; ſo doth it give a good eſſay of thoſe fine ſtories and inventions, which we are like to find within. One that conjectured of the houſe by the trimme or dreſſe, would thinke it very richly furniſhed: The wals thereof, that is, the *Margin*, richly ſet out with *Antique* Hangings;

(c) Plutarch *in Theſeo.*

and

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and whatsoever costly workmanship all Nations of these times may bee thought to bragge of; and every part adorned with flourishes, and pretty pastimes, and gay devices of the Painter: Nor is there any want at all of *Ornaments* or *Vtensils* to set out the same; such especially as may serve for ostentation, though of little use; many a fine and subtile *Carpet*, not a few idle *Conches* for the credulous reader, and every where a Pillow for a *Puritans* Elbow; all very pleasing to the eye, but slight of substance; counterfeit stuffe most of it, and wrought with so much fraud, and falshood, that there is hardly one true stitch in all the Worke: From the beginning to the end, our *Minister* is still the same, no Changeling:

d——*Servatur ad imum,*
Qualis ab incœpto processerit, & sibi constat.

(d) Hor. de Arte.

And yet if all these *piæ fraudes* (for so they must be thought in so grave a *Minister*) did aime at nothing else, than to advance the reputation of his *holy Table*; the answering of his work had been more proper for another Adversary. The *holy Table* hath no enemies in the Church of *England*; and therefore he is faine to flie to *Rome*, to finde out some that are *ashamed of the name of the Lords Table*. But so it is, that under the pretence of setting up his *holy Table*, this Minister hath dispersed throughout his booke, such principles of *faction*, *schisme*, and *disobedience*, that even that *Table* also is *made a snare* to those, who, either out of weakneſse, or too great a stomack, do greedily devoure what ever is there set before them. So venemous a discourse requires an *Antidote*, a timely and a present *Antidote*, before the malignity of the poyson be diffused too far; and therefore I thought fit to provide one ready, and to inscribe it unto you, the learned and religious Clergie of the *Diocese* of *Linc.* for whom, and for whose use alone, that worthy work of his, whosoever he be, must be pretended to be printed. Yet so, that any others may be made partakers of it, whose judgment & affections have been, or are distempered by so lewd a practiser; who cares not if the Church were in a combustion,

so

ſo he may warme his hands by the flame thereof. The Author, what he is, is not yet diſcovered; all that is openly revealed, is that he was a *Miniſter in Lincoln-ſhire*, as in the Title; *ſome Miniſter of the Dioceſe*, as the *Licence* calls him. The booke, if we beleeve the Title-page, was writ long agoe, *in anſwer unto Doctor* Coal, *a judicious Divine of Queene* Maries *dayes*: but what the Author meanes by Queene *Maries* dayes, is not ſo eaſie to determine. If hee ſpeakes *properly*, *literally*, and *anciently*, as in the firſt part of the Title he would faine be thought; he may perhaps meet with a (c) Doctor *Coal in Queen* Maries *dayes*; but then that Doctor *Coal* would not ſerve his turne, becauſe hee had no hand in the *Coal from the Altar*: But if he meane the preſent times, and reckon them in the ranke of Queen *Maries* daies, as if the light in which we live, proceeded not from the cleer Sun-ſhine of the *Goſpell*, but the fierce fire of perſecution; I would faine know what could bee ſaid more factiouſly, to inflame the people, whom he, and others of that crew, have every where affrighted with theſe dangerous feares. Q. *Maries* dayes, we bleſſe God for it, were never further off, than now; religion never more aſſured, the *Church* better ſetled, nor the Divines thereof more learned and religious, than at this time under the moſt auſpicious Raigne of our Gracious Soveraigne. And therefore they that practice with all art and cunning to caſt ſuch ſcandals on the State, and ſuch foule ſlanders on the Church, are utterly unworthy of thoſe infinite bleſſings, which by the *ſword of God and Gideon*, the favour of the Lord, and our religious Soveraigne, they enjoy in both: So that the ſuppoſition of a booke *written long agoe, in anſwer to a Doctor of Queen* Maries *dayes*, is at the beſt a factious figment, and a *pernicious Impoſture*, to abuſe the people; and onely for that cauſe invented.

(c) *Doctor* Coal *was Deane of S.* Paul, *in Qu.* Maries *time, as in the Acts and Mon. part* 3.

This factious figment thus rejected, all that is left us to find out this Author, muſt be collected by the ſtyle and argument, though that perhaps will give us but a blind diſcovery. The argument, both in the maine, and on the by, ſhewes that hee is a true deſcendant of thoſe old *Miniſters* of *Lincoln ſhire*, which drew up the *Abridgement* in King *Iames* his time: in caſe hee

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be not some remainder of that scattered company, which hitherto hath hid his head, and now thrusts out with *Bastwick*, *Prinne*, and *Burton*, to disturbe the State. The stile composed indifferently of *Martin Marre-Prelate*, and *Tom Nash*: as scurrilous and full of folly, as the one; as scandalous and full of faction, as the other was. Which, howsoever it may please young heads, and such as are affected, as the Writer is; yet it gives just offence to the grave and learned, who would have serious matters handled in a serious manner. They that can finde him out by either of these *Characters*, must have more knowledge of the Dioceſſe, than I dare pretend to; who am pronounced before hand, and by way of challenge, to be none of the *Voisinage*, and consequently no fit man to be returned of the *Inquest*. Onely I have made bold out of my care and zeale to the common good, to give you this short notice of him; that if by chance you should encounter with him any where in his private walkes, you may take heed lest hee seduce you by his practises; and in the meane time be forwarned, lest he misguide you by his writings. For comming in the habit of a neighbour *Minister*, especially being recommended to you, for one so *Orthodox in doctrine, and consonant in discipline to the Church of England*; you might perchance be apt to give credit to him, and lend too credulous an eare to his slie temptations. Therefore to save that title which the Church hath in you, and to preserve that interest which it claimes in your best affections; I have adventured to put in this *Caveat*, in the Churches name; which if you should neglect, as I hope you will not, I must bee forced in maintenance of her right and interest, to bring my *double quarrell*. Bookes of a popular argument, and followed in a popular way, are commonly much cherished by that race of men, who love to runne cresse to all publicke order. And therefore it concernes all Churchmen, and you especially of that *Dioceſe*, for which that worthy Worke was Printed, to have a wise and timely care, that those which are committed to your severall charges, bee rightly ballanced; and not inveigled and abused by the neat subtleties of those, who onely labour to deceive them.

And it concernes us all, the rather, because those factious and schismaticall Pamphlets, that came out with, and since the good *Ministers* Booke, seeme to indeavour nothing more, than to possesse mens mindes, as before I said, with dangerous and desperate, though most needlesse feares, that all things goe not right amongst us. The placing of the *holy Table* in that comly sort, as is most cõsonant to the practise of the *Primitive* times, and to the generall usage of all *Cathedrals* in this Kingdom, and his Majesties *Chappels*, given out by false and factious men; onely to bee a preamble to a greater change. And howsoever in it selfe it bee a matter of *indifferent nature*, and so acknowledged to bee both by the *Minister* himselfe, good man, and by the writer of the letter to the *Vicar* of *Grantham*; and that the *Table* be so placed in his Lordships *Chappell*, (by whom the Ministers booke was allowed and licenced) as is elsewhere said; this comes all to one; For place them how they will in *Cathedrall* Churches, his Majesties and the Bishops *Chappels*, and bee the matter so indifferent, as no one thing more; yet take we heed we doe not place them *Altar-wise* in *Parochiall* Churches. Rather than so, poore people must bee frighted with wee know not what, and told that there is somewhat in it which is worth their feares; something that mainly tends unto the alteration of religion, here by law established. As if the Table could not stand where the *Altar* did, or be placed *Altar-wise* all along the wall; but it must needs imply some *Popish* and prohibited sacrifice, to be intended for the same, though not yet ready to be offered. In which most false and scandalous imputations, as all the Pamphlets of these times are extremely guilty; so there is none more positive in it, than this *Minister of Lincolne Diocesse*. "These *new Refor-*
"*mers* (I desire you to observe his words) though they pre-
"pare and lay grounds for the same, dare not (for feare of so
"many lawes and Canons) apparently professe this *Eleusinian*
"doctrine. They are as yet busied in taking in the out-works,
"and that being done, they may in time have a bout with the
"Fort it selfe. A speech of that schismaticall, factious, and seditious nature, that greater of that kinde was never uttered

(f) Vide Sect. 2. ch. 4. in fine.

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by *Bastwicke*, *Layton*, *Burton*, *Prynne*, or any pestilent Pasquill of the present, *ne dum* in any of the former times. And though you may conjecture *ex pede Herculem*, what you are like to finde by this, in the whole bulke of the discourse: yet for your better satisfaction, I will lay before you, as by way of Parallel, the harmony or agreement which is betweene him in his *holy Table*, and *H. Burton* in his late seditious *Sermons* and *Apology*. Not in the language onely, which is in both so like, and so full of clamour, as if they had but one pen betweene them, but in their factious and schismaticall positions, in which they doe agree so sweerly. Which done, it shall bee left to you to consider of it, whether it may bee possible that they should jump so even, in so many passages, by meere inspiration, and the enthusiasme of the same ill spirit, or that they rather fell upon it, (as *Iuglers* sometimes doe their tricks) by combination and confederacy.

The Minister of Lincoln.

THese *New Reformers*, though they prepare and lay grounds for the same, dare not (for feare of so many laws and Canons) apparently professe this *Elensuian doctrine*. They are as yet busied in takeing in the out-workes, and that being done, they may in time have a bout with the Fort it selfe. *pag.* 204.

I appeale to any indifferent men, that pretend to any knowledge in Divinity; if the

M^r. *Button of London.*

THey must first downe with Tables, and up with *Altars*, &c. And what then? Surely a *Priest* is not farre off. But where is the *sacrifice?* Stay a while; that service comes last, and all these are preparations unto it. So as all these Preambles doe at last usher in the great God of the host, so soone as it is well baked; and the peoples stomacks fitted to digest so hard a bit. *pag.* 105.

Well, yet a raile must bee made about it, to insinuate into peoples mindes an opinion

The Minister of Lincoln.	Mr. *Burton of London.*
Reading Pew, the *Pulpit*, or any *other place* in the Church, be not as properly an Altar, as is our holy Table, howsoever situated. *pag.* 75, 76.	of some extraordinary sanctitie in the *Table*, more than in *other places* of the Church, as the *Pulpit*, *Pew*, or *Font*. *p.* 33.
A number of our Churches have their Iles of such a perfect Crosse, that they cannot possibly see either high *Altar*, or so much as the Chancell. *p.* 224.	When they must use no prayer at all after the Sermon, but come downe, and reade a second or third Service at the *Altar*, where in great Churches halfe the people cannot heare a word. *pag.* 150.
Without which transposing of the Table, the Minister, were he that *Stentor* with the sides of brasse, could never bee heard of his congregation. *pag.* 204.	Reading a second Service at the Altar, where even in lesser Churches, the people cannot possibly heare without a *Stentorious voice* of the Minister. In the Epistle to the King.
Our Communion shall bee at the soonest our *fourth*, and by no meanes our *second* service. *p.* 174.	And reade a *second*, or *third* Service at the *Altar*. *pag.* 150.
It seemes by you, wee are bound onely to *pray*, but not to speake the *words* of the *Canons*. *p.* 75.	When they forbid Ministers to use any *prayer* before their Sermons, but the bare and barren forme of *words* in the *Canon*. *pag.* 150.
God is aswell God of the West, North, and South, as hee	Praying with their faces towards the East, thus tying

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Minister of Lincoln.

is of the East: and it is *Paganish* to make him more propitious in any one corner of the world, than hee is in another. *pag.*219.

Whereas S. *Paul* reckoneth up a long Catalogue of graces, to be *blameleſſe, vigilant, ſober, modeſt, learned, hoſpitall*, and I know not what: the man is content the *Puritans* take all theſe for themſelves, &c, *pag.*191.

He might alſo marke ſome ſpeciall differences which our *Canons* themſelves doe make betweene *Cathedrals* and *Parochiall* Churches; and particularly in an obſervation concerning the point in hand. *pag.* 182,183.

I hope it will be no offence, if I plucke out this *Cumane* creature, (who like a fawning Sycophant, thinkes to take ſanctuary in that holy ground) from the ſhadow and *ſhelter* of the *Royall Chappell. pag.*35.

Every Pariſh Church is not bound to imitate in all out-

Mr. *Burton of London.*

God to a fixed place. *pag.*129.

The good Miniſters of the Land (*i. e.* the *Puritan* Miniſters) are the Kings moſt loyall, loving, dutifull, faithfull, obedient, and peaceable ſubjects. *pag.*48.

But let us examine a little what force there is in this Argument: Cathedrals are ſo and ſo: therefore all other Churches muſt conforme to them. I deny the Argument. *Legibus vivendum eſt, non exemplis. p.* 160.

In the laſt place being pulled away from the hornes of their *Cathedrall Altars*, as not able to *ſhelter* themſelves from their purſuers: they flye as to their laſt refuge, and moſt impregnable fort, to the *Kings Chappell. pag.*165.

Why ſhould ſubjects think to compare with the King, in

Miniſter of Lincoln.

ward circumſtances, the patterne and forme, and outward embelliſhment and adorning of the *Royall Chappell. p.* 33.

It is not therefore his Majeſties Chappell, but his Lawes, *Canons*, *Rubricks*, and Proclamations, which we are to follow in theſe outward Ceremonies. *p.* 34.

This Table, without ſome new *Canon*, is not to ſtand *Altar-wiſe*, and you at the North-end thereof; but *Table-wiſe*, and you muſt officiate at the North-ſide of the ſame, by the *Liturgie. p.* 20.

Doctores legendi ſunt cum venia. The Doctors muſt bee pardoned if they ſometimes ſlip in their expreſſions. *p.* 91.

I ſhould therefore reaſonably preſume, that this good worke in hand is but a ſecond part of *Sancta Clara*, and a frothy ſpeculation of ſome few, &c. *p.* 85.

Mr. Burton of London.

the ſtate of his *Royall* family or *Chappell:* there being many things in the Kings Chappell, which were preſumption to have in ordinary Churches. *pag.* 165.

The worſhip and ſervice of God and of Chriſt, is not to bee regulated by humane examples, but by the divine rule of the Scriptures. *p.* 165.

The externall rites and Ceremonies in the Church, are limited by *Act* of *Parliament* prefixed to the Communion booke, and no more to be added or uſed in *Churches. pag.* 196.

Their works are not without their *nevi* or ſpots, ſo as they that reade them muſt *margaritas è cœno legere*, gather pearles out of the mud. *pag.* 112.

The booke of *Franciſcus S. Clara*, which hath beene now thrice printed, and that in London as they ſay, and is much applauded by our Innovators, &c. *p.* 117.

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Minister of Lincoln.

And so the Bishop of *Norwich* must bee ever sending forth letters of persecution: because *Iohn Fox* observeth, that one of them did so. *p.* 98.

S. *Cyprian* aggravates the offence of these Testators, that by making Church-men executors and over-seers of their last wills, *Ab altari sacerdotes, & ministros volunt avocare*, will needes withdraw ministers from their *Ecclesiasticall functions*, with no lesse offence, than if under the Law they had with-drawne the Priests from the holy *Altar*. *pag.* 167.

If the Ordinaries now command where there is no law or former *Canon* in force, it layeth a grievance on the subject, as a thing *unjust*, and consequently of a nature whereunto obedience is no way due. *pag.* 66.

Mr. *Burton of London.*

So hot is the persecution against Gods faithfull Ministers & people in those Counties of *Norfolke* and *Suffolke*, &c. *pag.* 25. that in all Queene *Maries* time there was not so great havocke made of the faithfull Ministers of God, &c. *pag.* 65.

When Clergy men dare in affront to Gods Word, to Christs doctrine and example, &c. usurpe and take upon them to meddle in the managing even of the highest and weightiest affaires of Princes, States, and temporall kingdomes, which is incompatible with the *Ministeriall function*. Epistle to the Nobility. *pag.* 22.

And herein wee have cause to blesse the name of God, who hath raised up many zealous and couragious Champions of his truth, I mean faithfull Ministers of his word, who choose rather to lose all they have, than submit themselves to their *unjust and base* commands. *pag.* 83.

Miniſter of Lincoln.	*Newes from* Ipſwich.
This fellow jumbles againe the King and the Biſhop, *tanquam Regem cum Regulo*, like a *Wren* mounted upon the feathers of an Eagle. *p.* 91.	Little Pope *Regulus* playeth ſuch *Rex* in *Norwich* Dioceſſe. And in the margine. It ſignifieth both a little *King*, a *Wren*, &c.

So farre the Parallel holds betweene them in their words and writings. And I pray God there bee not a more unſeene Parallel at leaſt in their ends and aimes, between this Lincolnſhire *Miniſter*, and *Prinne*, and *Baſtwicke*, as well as betweene him and *Burton*.

What thinke you now of this conſent and harmony betweene the *Miniſter* of *Lincoln Dioceſſe*, and *H. B.* of *London*? Thinke you not that they hold intelligence with one another, and by their weekly packets give and receive advertiſements, both what they meane to write of, and how to follow it? Certainely this muſt needs bee done by mutuall correſpondence and combination; at leaſt *non ſine numine divûm*, not without ſpeciall influence of the ſame ill ſpirit. Yet I muſt tell you by the way, that of the two the *Miniſter of Lincoln* is the moſt adventrous: who beſides all that here is ſaid, hath a long ſtudied diſcourſe in maintenance of ſitting at the holy Sacrament, which good *Maſter Burton* never winched at. But now upon the ſtating of the queſtion by this man of *Lincolnſhire*, ſome of the latter libells (of which wee have had many ſince the *Miniſters* booke) have brought in that too; and made it one of the diſparities or *Antitheſes*, betweene our Saviour and the Prelates. And yet the brethren may doe well, not to give too much credence to him. For howſoever hee hath ſtrained ſo much to gaine their favour; and ſet them out with a *long Catalogue of graces*, as *vigilant*, *ſober*, *blameleſſe*, *modeſt*, *learned*, *hoſpitall*, and *I know not what*. p. 191. Yet at another time, hee flings them off, as if they had no reference to him. For if they will expreſſe no reverence *at their approach unto the holy Table*, as you know they will not; *take them* Donatus *for him*,

they

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they ſhall be *never written in his Calendar for the children of this Church*, pag. 99, 100. Or if they doe diſlike the callings of the Reverend Ordinaries of this land, as you know they doe: "He wiſheth them preſently with M. *Cotton* in the *new*, as un-"worthy of that moſt happy government, which (by the fa-"vour of God and the King) all the Laity and Clergie do here "enjoy in the *old England*, pag. 64, 65. And thus hee deales with *Calvin* alſo, whom he endeavoureth to ſave harmleſſe all he can, from having any hand in changing the *Engliſh Liturgie*: yet ſaith, he was a *Polypragmon*, pag. 144 a man *pragmatically zealous*, pag. 145. And thus hee feeds them, as you ſee, with a bit and a knock, *altera manu piſcem oſtendens, altera lapidem*: and will be ſure to keep them under, how much ſo ever he advance them.

But *Ole quid ad te?* What makes all this to me, may this *Miniſter* ſay, who am nor named nor glanced at in his *holy Table*; or at leaſt named no otherwiſe, than amongſt thoſe Authors, which were ſelected purpoſely to adorne his *Margin?* It is true, the *Miniſter*, as if he knew not whom to pitch on for the *Coal from the Altar*, layes about him blindefold: and like the (o) *naughty boy* he ſpeaks of, he flings his ſtones abroad where he ſees moſt company; not caring whom hee hit, ſo he hit at ſome body. Yet generally the needle of his compaſſe points unto the *North*, and he drives much at one or other, that was not of the *voiſinage*, but an *inhabitant of a remote and another province*, p. 3. who uſed to *travaile Grantham Roade*, p. 71. and was a *friend* unto the *Vicar*, p. 110. *John Coal*, as he is called by name, pag. 88. *New-caſtle Coal*, as from the place and parts of his habitation, pag. 114. A man *whoſe learning lay in unlearned Liturgies*, pag. 85. and uſed to *crack* of ſomewhat *unto his Novices*, pag. 122. but to be *pittyed* for all that, in being *married to a widdow*, pag. 168. Who the man aimes at in theſe caſts; is not here conſiderable. It is poſſible he aimes at no body, but at *have amongſt you*. However, all this while, that I may keep my ſelfe unto my Accidence, as I adviſed, (p) *Petrus dormit ſecurus*, and may ſleepe ſafely if he will; for none of all theſe by-blowes doe reflect on him. Done with much cun-

(o) *Holy Table*, pag. 232.

(p) *Had the Doctor kept himſelf unto his Accidence, he could not have forgotten that* Edwardus *was his proper name*, p. 23.

thing I assure you, but with ill successe. For now he least of all expects it, I must draw the Curtaine, and let him see his Adversary, though he hide himselfe. (q) *Me, me, adsum qui feci*, in the Poets words. I am the man that never yet saw *Grantham Steeple*; though for the Churches sake I undertook the Patronage of the poore dead *Vicar*. The letter to the *Vicar* being much sought after, and by some factious hands *spread abroad, of purpose to hinder that good worke of uniformity which is now in hand*, did first occasion mee to write that answer to it, which passeth by the name of *A Coal from the Altar*. Now a necessity is laid upon me to defend my self, and with my self that answer also, from the most insolent, though weake assaults of this uncertaine certaine *Minister* of the Diocesse of *Lincoln*; who comes into the field with no other weapons, than *insolence, ignorance* and *falsehood*. In my defence whereof, and all my references thereunto, I am to give you notice here, that whereas there were two Editions of it, one presently upon the other; I relate onely in this *Antidote* to the first Edition: because the *Minister* takes no notice but of that alone.

(q) Virgil.

The method which I use in this *Antidotum*, shall be shewn you next, that you may know the better what you are to look for. The whole discourse I have divided into three Sections. Into the first wherof I have reduced the point in controversie, as it relates to us of the Church of *England*: following the *Minister* at the heeles in his three first Chapters, touching the *state* of the question, the *Regall* and *Episcopall* power in matter of Ceremony; and in the fourth bringing unto the test, all that he hath related in severall places of his book, touching the taking downe of *Altars*, and alteration of the *Liturgie* in King *Edwards* time. The second Section comprehends the tendries of the *Primitive* Church, concerning *Sacrifices*, *Priests*, and *Altars*; together with their generall usage in placing of the *Altar* or *holy Table*; and that containes foure Chapters also. In which we have not onely assured our cause, both by the judgement and the usage of the purest Ages: but answered all those Arguments (or Cavils rather) which by the *Minister* have been studied to oppose the same. The third and last exhibites to

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you those *Extravagancies*, and *Vagaries* which every where appeare in the *Ministers* booke; and are not any way reducible to the point in hand: wherein wee have good store of confident ignorance, falsifications farre more grosse, because more unnecessary; and not a little of the old *Lincolnshire Abridgement*. And in this wise I have disposed it for your ease, who shall please to reade it: that as you are affected with it, you may end the booke either at the first or second Section; or else *peruse and reade it thorowly*, as your stomack serves you. In all and every part of the whole discourse, as I have laid downe nothing without good *authority*, so have I faithfully reported those *authorities* which are there laid down: as one that cannot but have learned by this very *Minister*, that all false dealing in that kinde, however it may serve for a present shift, yet in the end it brings both shame to them that use it, and disadvantage to the cause. *Great is the truth, & it prevaileth* at the last, though for a while suppressed by mens subtile practices. Nor would I that the truth should fare the worse, or finde the lesse esteeme amongst you; because the contrary opinion hath been undertaken, by one that calls himself a *Minister of Lincoln Diocesse*. You are now made the Iudges in the present controversie, and therefore it concernes you in an high degree, to deale uprightly in the cause, without the least respect of persons: & having heard both parties speak, to weigh their Argnments, and then give sentence as you finde it. Or in the language of *Minutius*, *Quantum potestis singula ponderare, ea verò quæ recta sunt, eligere, suscipere, probare.* And that you may so doe, and then judge accordingly, the *God of truth* conduct you in the *wayes of truth, and leade you in the paths of righteousnesse, for his owne names sake.*

Westminster, May 10.
1637.

PErlegi librum hunc, cui titulus est [Antidotum Lincolnienſe, &c.] in quo nihil reperio ſanæ doctrinæ, aut bonis moribus contrarium; quò minus cum utilitate publicâ imprimatur.

Ex Ædibus Londin. Sa: Baker.
Maii die 7. 1637.

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The Contents of each ſeverall Section and Chapter contained in this Treatiſe.

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as also are the Acts of the Councell of Millaine *under* Borromeo. *The* Minister *confesseth guilty, and confutes himselfe, of falsification. Many particular Precedents brought in: most of them counterfeit and forged; and all together conclude nothing to the point in hand. The* Minister *of* Lincoln *against himselfe.*

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ANTIDOTUM LINCOLNIENSE.

SECTION I.

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Of the ſtate of the queſtion, and the occaſion of writing the letter to the Vicar of Gr.

The Authour of the Coale from the Altar *defended againſt him that made the* holy Table, *in reſpect of* libelling, railing, falſifying *his authorities, and all thoſe accuſations returned on the* Accuſers *head. The* Miniſter *of* Lincolnſhires *advantage in making his owne tale, and altering the whole ſtate of the queſtion. The* Vicar *cleared from removing the Communion Table of his owne accord; as alſo from a purpoſe of erecting an* Altar of ſtone, *by the Biſhops letter. That ſcandalous terme of* Dreſſer, *not taken by the writer of that letter from the countrey people. The* Vicars *light behaviour in bowing at the Name of* JESUS, *a looſe ſurmiſe. The* Alderman, *and men of Gr: repaire unto the Biſhop. The agitation of the buſineſſe there. The letter written and diſperſed up and downe the countrey, but never ſent unto the* Vicar. *The* Miniſter *of* Lincolnſhire *hath ſoulely falſified the Biſhops letter. A parallel betweene the old and the new Editions of the letter.*

IT was an old, but not unwitty application of the Lo: Keeper *Lincolns*, (a) when he was in place; that as once *Tully* ſaid of *Plato*, *In irridendis Oratoribus maximus Orator eſſe videbatur*: ſo hee might alſo ſay of N. appointed ſpeaker of the Parliament for the

(a) *One who had beene a ſingular friend to that towne when hee was in place.*

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house of Commons, that with great eloquence he had desired to be excused from undertaking that imployment, for want of eloquence. The same may be affirmed as truely, I am sure more pertinently, of this *Non-nemo*, Mr. Somebody; (b) *some Minister of Lincolne Diocesse*: Charging the Doctor whom hee undertaketh, with libelling, hee hath shewed himselfe the greatest libeller; accusing him of railing, he hath shewed himselfe the verie'st railer; and taxing him for falsifying his Texts and Authors, hath shewed himself the most notorious falsifier that ever yet put pen to paper. And first, he chargeth him with libelling, upon *a new* (c) *but witty Etymologie of the Lo: Chauncellour* S. *Albans*, that a *libell was derived* from two words, *a lie*, and *a bell*; of which, the Doctor made *the lie, and sent it for a token to his private friend*; the *bell* being put to by that *friend, in commending it to the Presse, and ringing it abroad over all the Countrey*, *pag.* 1. Nor is it placed there onely in the front to disport the Reader, but it is called a *libell*, *p.* 21. and *p.* 60. *The whole booke nothing but a libell against a Bishop*, *p.* 58. and that you may perceive he is no changeling, but *ad extremũ similis sibi*, the same man throughout; a *libell* it is called againe towards the latter end, *p.* 220. Here is a *libell* with a witnesse, a *libell* published by authority, a licenced libell, *printed with licence*, as himselfe confesseth, *p.* 4. For whosoever made the *lie*, you make his Majesty, in effect, to be the authour of the *libell*; because you cannot but conceive, that no man durst have printed his Declaration in the case of S. *Gregories* Church, without his Majesties expresse consent, and gracious approbation. Or if you would be thought so dull, as not to apprehend a thing

(b) *In the licence.*

(c) pag. 1.

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so cleere, yet must the publishing of this *libell* rest in concluſiō on my Lord high *Treaſurer*, at whoſe houſe the book was licenced. *Which is ſo high* (d) *a language againſt authority*, againſt *the practiſe* of this Realm for licencing of books, and finally againſt the honour of the Star-Chamber, on whoſe decree that practiſe and authority is founded; *as was never uttered and printed with, or without licence, by any ſubject of* England *before this time.* But this concernes not mee ſo much, as the higher Powers. I onely touch upon it, and ſo leave it: and with it turne the *libell* back on this uncertaine certaine *Miniſter*, who daring not to ſhew himſelfe in the Kings high way, was faine to ſeeke out blind paths, and crooked lanes, in them to ſcatter up and downe thoſe guilty papers, which are indeed a *libell* both for name and nature. For if a *libell* bee derived from a *lie* and a *bell*, it ſerves this turne exceeding fitly. Firſt Mr. Some-body, this *ſome Miniſter*, makes the *lie*, telling us of *an anſwer writ long agoe by a Miniſter of Lincolnſhire*, againſt a booke that came into the world but ten moneths before; and then he ſends it to the Lord Bp of *Lincolne*, Deane of *Weſtminſter*, who forthwith puts a *bell* unto it, an unlicenced licence, and rings it over all the countrey. (e) *And it did give an* Omen *of what nature the whole booke would prove*, by that which followeth in the Title; *Printed for the Dioceſe of Lincolne.* Whereas indeed it was not printed either for that Dioceſe, or for any other, but calculated like a *common Almanack*, for the particular Meridian of ſome one diſcontented humour; with an intent that it ſhould generally ſerve for all the *Puritans* of *Great Brittain.* Or if you are not willing it ſhould be a *libell*, to gratifie you for this once, let it be a *Low-bell*; A thing that makes a

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(d) pag. 4.

(e) pag. 1.

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Your ſecond generall charge is *Rayling*, *Oyſter-whore language* as you call it, *p.* 98. And being *ſome Miniſter*, ſome great man, ſuch a one as *Theudas* in the *Acts*, who *boaſted of himſelfe that he was ſome body*: you thinke it a preferment to the *Doctor*, to were your livery; which you beſtow upon him with a badge, (that you may know him for your owne) and call him *ſcurrilous railer*, *p.* 140. *Railing Philiſtin. p.* 191. and *Railing Doctor*, *p. ult.* Where doe you finde him peccant in that peeviſh kinde, that you ſhould lay ſuch load upon him? What one uncivill, much leſſe ſcurrilous paſſage, can you deſervedly charge him with, in his whole anſwere to that letter, which you have tooke upon you to defend, maugre all the world? The worſt word there, if you finde any one ill word in it, was I trow good enough for your friend *I. C.* a *Separatiſt* from this Church, at that time; perhaps a *Sebaptiſt* by this time: who by the *Anſwerer* is ſuppoſed to be the writer of that letter; and might have beene ſuppoſed ſo ſtill, for ought you know, had not you told us to the contrary, and got your *Ordinaries* hand to the *Certificate*. But bee hee what he will, pray Sir who are you, that you ſhould quarrell any man for *railing*, being your ſelfe ſo ready a maſter in that art, that howſoever your fingers might perhaps be burnt, your *lips* aſſuredly were never *touched with a* Coale from the

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the Altar. *Quin sine rivali.* I will not seeke to break you of so old a trick; which I am very well contented you should enjoy without any partner. Onely I will make bold to deale with you, as *Alexander* did with his horse *Bucephalus*, (f) take you a little by the bridle, and turne you towards the *Sunne*, that other men may see how you lay about you, though your self doe not. Hardly one leafe from the beginning to the end, wherein you have not some one *Title of honour* to bestow upon him; which without going to the *Heralds*, I shall thus marshall as I finde them. *Poore fellow*, p. 2. and 61. *Animal pugnacissimum*, *Gander*, *Common Barretter*, p. 3. *Wrangler*, p. 4. *Haughty companion*, p. 5. *Doughty Doctor*, p. 21. *This animal*, p. 24. *Scribler*, p. 26. *Cumane creature*, and *fawning Sycophant*, p. 35. *Animal rationale risibile, a most ridiculous creature for his reasoning*, p. 42. *Pamphletter*, p. 58. and *poore pamphletter*, 85. *Firebrand*, p. 62. *Most injudicious and trifling Novice*, p. 65. *Iudicious Rabbi*, p. 76. *A Divine of Whims and singularity*, p. 77. *Mountebank*, and *mad man*, p. 88. *Impostor*, p. 94. *Calfe*, p. 103. *Squeamish gentleman*, p. 120. *Poore Doctor*, p. 132. and 158. *A thing that cannot blush*, p. 141. *Mushrom*, and *audacious companion*, p. 150. *This man of rags*, p. 154. *Bishop Would-be*, p. 159. *Impudent companion*, p. 188. *Blinking Doctor*, p. 190. *Base Sycophant*, p. 191. *Whifler*, p. 203. *Braggard*, p. 227. and to conclude with *Railing Doctor*, p. ult. *Hæ manus Trojam erigent?* Is this the meanes to save your (g) *Troy* from ruine, of which you tell us, p. 60? No other way to shew your *zeale* unto the cause, but by forgetting all good manners? Such stuffe as this, till you, and your confederate Mr. *H. Burton* came in print together, hath not

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(f) παραλαβὼν τὴν ἵππον, ἐπίστρεψε πρὸς τὸν ἥλιον. Plut.

(g) Si Troja dextra defendi potis est, &c. p. 60.

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beene ſet to open ſale, ſince (h) *Walgraves* preſſe, in *London*, and that of *T.C.* which you wot of in the City of *Coventry*, (i) have beene out of work. *Burton* and you, the onely two that have revived that kinde of language, which ſince old *Martin Marre-Prelates* daies hath not ſeen the Sun; but being now brought againe into the world, and on a *thorow peruſall, confirmed and licenced*, you may proceed for your part, *Cum privilegio*, none dares touch you for it. Fortunate man, whoſe very railings are allowed of, as being (k) *moſt orthodoxe in doctrine, and conſonant in diſcipline to the Church of England*, and therefore *very fit to be printed*, there is no queſtion of it. *Nobis non licet eſſe tam diſertis*: For us poore fellowes as we are, it is not our ambition to looke upon that height of eloquence, which you ſo proſperouſly have attained to. Or could we reach it, (being, I think, a matter feaſible) we ſhould be ſure to have a check for it, not an *approbation*. But I will eaſe you of that feare. *Non* (l) *tractabo ut Conſulem, ne ille quidem me ut conſularem*; however it was *Tullies* plea, ſhall bee none of mine. I muſt remember who I am, not what you merit: and therefore in my anſwers to your ſleights and cavills, I will reply *ad rem*, and not *ad hominem*. You have ſome *Coals upon your head* already: In uſing you thus gently, I (m) ſhall heape on more; which is an honeſter revenge than you ever ſtudied, and better than you have deſerved.

(h) Walgraves *Preſſe, was the Preſſe for* Puritan *Pamphlets in Q. Elizabeths time, whereof ſee Mar. Marre-Prelate, Epiſt. to the Convocation, p. 23.*

(i) *Holy table, pag. 5.*

(k) *In the licence*

(l) *In Philip. 2.*

(m) Rō. 12. 20.

The firſt two faults you charge him with, were only *criminall*, in which the *Star-Chamber*, or the *Guild Hall* might afford you remedy: but that which followes in the laſt, is *Capitall*; clipping the Kings owne coine, and ſuch as is made currant within this Kingdome:

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dome: a generall falsifying of his Majesties Declarations, Lawes, Injunctions; of all bookes, either printed here, or imported hither. The whole booke, *as it is a libell against a Bishop, so every leafe thereof is a malicious falsification of some Author or other. p.58. Quæ-risne aliquid dici brevius?* Could any man have spoke more home, and used fewer words? In case this be not, μήκιστ' ἐν ὀλιγίστῳ, nothing ever was. What? not one leafe without some falsification, and a malicious one to boote, of some Author or other? Assuredly, if so, you may justly call him *false-fingred gentleman, bold man, a nibler at quotations*, & what else you please. There is not a friend he hath, but will thanke you for it. But if your challenges be but such as those you mention, *p.23.* in calling *Ployden* Judge, being but a Counsellour at Law, (no such malicious falsification, if you marke it well) and setting downe Sir *Robert*, for Sir *Edward Coke*, a mistake onely of the Printer: have you not made your triumph before the victory? The Author saw those errors, and saw them mended too, before you observed them: both of them being corrected in the second edition, which followed close upon the first, within one fortnight; and which you cannot but have seene, though you dissemble it, onely to make your brethren merry when you meet together. For in your 90. *pag.* encountring with a passage of Bishop *Latimers*, you cite it from the author, as in *p.16.* and so it is indeed in the second edition: whereas those words of Bishop *Latimers* are *p.* 15. in the first. This is no honest dealing to beginne with; yet this is that which wee must looke for, *Par my & par tout*, as you know who say. And for the (n) sacriledge you complaine of, had it been the Authors (as it was not)

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(n) *And mends it by a kinde of Sacriledg, by taking from a noble Gentleman his name given in Baptisme*, p.23.

Sect. 1. of all men elſe, you have leaſt reaſon to accuſe him: having your ſelfe offended in the ſelf-ſame kinde, *by taking from him hũ name given in Baptiſme*. For in your 88. *pag*. you call him *Iohn Coal*, as if you knew him from his cradle: which, if the Church book may be truſted, and thoſe which are yet living that affirme the ſame, was not the *name* given by his *Godfathers*, and *Godmothers*; though you may finde it in your (o) *Actidence*, if you ſeeke it there. And yet it is no wonder neither, that it ſhould be thus: it being in ſome places a received cuſtome, that children when they come for (p) *Confirmation*, do change the names which they had given them at the font: Sufficient ground for you to deale thus with the Author; and by what name ſoever he was called in Baptiſme, to have him now entituled by your own. You tell us of ſome other things, wherein hee doth both (q) *faine* and *faile*, as you hunt the letter: but what you ſay, you ſay without booke. For upon examination it will ſoone appeare, that he hath *fained* in nothing, what ſoever you ſay; nor *failed* in any thing, which you ſay he *faines*. And were it tolerable in another, to runne the *wild-gooſe chaſe* upon (r) words and letters, which is a ſport you much delight in; I have a friend in ſtore ſhould follow this train-ſcent with you, for your beſt preferment, and give you three for one in the bargaine too. But for your *fainings* and your *failings*, & what ſoever other falſifications you can charge upon him, we ſhall ſee more hereafter when you bring them forth. Mean time you may be pleaſed to know how ill this office doth become you. You know who ſaid it well enough, (ſ) *Thou which teacheſt another, teacheſt thou not thy ſelf? Thou that preacheſt a man ſhould not ſteal, doſt thou ſteal?*

(o) *Had the Doctor kept him to his Accidence*, p. 23.

(p) *Camdens Remaines.*

(q) Pag. 2.

(r) *Can none, and Common for triviall law. p. 23.*

(ſ) Rom. 2. 21.

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And being that you came ſo lately from your *Accidence*, you cannot but remember the firſt example in *Verba accuſandi, damnandi*, which you are moſt perfect in: if not, Ile tell you what it is, *Qui alterum incuſat probri, ipſum ſe inſueri oportet*. This is ſo eaſie to be *Engliſhed*, that you need no *conſtruing* booke; and tells you, who had need be told it, that it behoves you to take care that every thing be well at *home*, before you come into the *Court* to accuſe another. Otherwiſe you will prove ſuch a *Cenſor morum*, as was *Manutius Plancus* in the *Romane* ſtorie, (t) *Qui nil objicere poſſet adoleſcentibus, quod non agnoſceret ſenex*: moſt guilty in your doting daies of thoſe very crimes, which you have charged on them of the younger ſort. Which ſaid in generall, we meane to lay before you plainly, without welt or guard, your jugling in the cariage of this buſineſſe, as it relates unto the ſtate of the queſtion, and other the Contents of your firſt Chapter: and after all thoſe manifeſt and moſt notorious falſifications & impoſtures which you have put upon the world, in your (u) *holy table*. *The holy table* never was ſo made an *Altar*, as you have made it in that book; by offering on the ſame ſuch ſpotted, maimed, and moſt illegall ſacrifices, to your faire (x) *Laverna*.

(t) *Vell. Pat. l. 2.*

(u) *The Title.*

(x) Pulchra Laverna, Da mihi fallere, da juſtũ ſanctumque videri. *Horat.*

Firſt, for your ſtating of the queſtion, you have an excellent advantage, (could you hold it faſt) in making, as you doe, your own caſe, your own evidence, and your owne authorities. The principals in this buſineſſe, were the Vicar of *Grantham*, the *Alderman* thereof, and my Lord *Biſhop* of the Dioceſſe; the onely *Acceſſary* thereunto, the Biſhops *Secretary*. Of all theſe there is none that either can, or will confute you in any thing you ſay, ſay you what you will. The *Vicar*

he

Sect. 1. hee is dead, and you may uſe him as you pleaſe; for *mortui non mordent*, as the ſaying is: But yet take heed, (and ſay a friend adviſed you to it) what you lay upon him. For though he cannot anſwer to your ſlanders now, hee may bring you to anſwer for them another day. The *Alderman* being ſet forth unto us for (a) *a diſcreet and modeſt man*, as the letter tells us; (b) *A prudent and diſcreet man*, as your booke informes us; did never ſhew his wiſdome and diſcretion more, than that he was (c) *affraid to offend the Biſhop*. And being, if he be alive, as *prudent & diſcreet* as ever, muſt needs be now as much *affraid to offend the Biſhop*, as before he was; and therefore you may ſay your pleaſure, and call the *Alderman*, and the *Aldermans letter* to witneſſe what you pleaſe to ſay; you are ſure of that. As for the *Biſhop*, from whoſe mouth you muſt have the ſtorie, hee hath good reaſon to confirme and juſtifie his owne relation; that it may ſet him off the better, and give the world a full accompt of his moſt moderate proceedings in a point ſo agitated. Then for the *Secretary*, being we finde not in the ſtorie, that hee was any more imployed, than (d) *ſitting up* with his Lord that *night*, fetching *the booke of Martyrs out of* the *hall*, and *borrowing Biſhop Iewels workes from the Pariſh Church*, and giving out the letters as his Lord directed, he was but ὄργανον ἔμψυχον, a living inſtrument; and if examined, can ſay nothing that will doe you hurt. So that in caſe, the Biſhop can but keepe your counſell, as no doubt hee will; and Mr *Alderman* hath not loſt his ancient *prudence and diſcretion*, which God forbid, you may ſtand forth, and tell your tale, and tell it with as high a confidence, as if wee were obliged to take all for Goſpell. This you conceive at leaſt, and

(a) pag. 12.
(b) pag. 7.
(c) pag. 7.
(d) pag. 9, 10.

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and go on accordingly: not thinking that in ſome main points, thoſe (c) of the *voiſinage* and the ſame *Province* can detect you; or that there is no way to bring truth to light, but by confeſſion of the parties. Now in your ſtorie of the buſineſſe, you tell us that the Vicars head was full of *crotchets*. Firſt, (f) *turning out of the towne* the Lecturers there, *being two grave and painfull preachers*, as you ſet them forth. For being *ſalaried* by the Pariſh (to which the Biſhop was ſo *good a friend*) you cannot but extoll them, whatſoever they were; or what juſt cauſe ſoever the poore Vicar had to rid the towne of them. Then for the ſecond Crotchet, that was, you ſay, the *removing of the Communion table from the upper part of the quire, where it was comely placed before, (and had ſtood time out of minde) unto the Altar-place, as he called it*; and telling Mr *Alderman* (who out of his *diſcretion*, muſt needs *queſtion the Vicar* for it) *that he had done it, and would juſtifie it*. What proof have wee for this, (for of the other you bring none) I meane, that the Communion table ſtood in the upper part of the Quire, in ſuch a comely faſhion, for ſo long continuance; and that it was removed by the *Vicar* onely, without conſulting with the *Chancellour*, or perhaps the *Ordinary*? For proofe of this we are referred to Mr *Aldermans letter*. Then that the Vicar called the Communion table by the name of *Treſle*, ſaying that *he would build an Altar of ſtone at his owne charge*; and that the rude people made reply, that *he ſhould ſet up no dreſſers of ſtone in their Church*: What proofe have we of that? Mr *Aldermans letter*. Next, (f) that he uſed *light geſtures in bowing at the name of Jeſus. ſo as ſometimes his booke fell downe, and once himſelfe, to the deriſion of thoſe that were not ſo well affected*

(c) *For beſides it is uncertaine whether he be of the voiſinage, &c.* pag. 3.

(f) pag. 6.

(f) pag. 7.

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to that religious Ceremony: What evidence to make that good? Mr. *Aldermans letter.* Theſe are the moſt materiall things in the whole relation, ſo farre as it concerned the ground of the proceeding; and for the proofe of all wee muſt take your word, as well as Mr. *Aldermans* letter. For what if Mr. *Alderman* writ no ſuch letter, or if he writ it on the *Poſt-fact* only, to make good your tale; or if you make more of it than he mentioned in it: as who can tell but you may deale with Mr. *Aldermans* letters, as you have done throughout your booke with the *Aldermans* betters? Or what if Mr. *Aldermans* letter ſay as much as you would have him, why would you have us credit Mr. *Aldermans* letter, to the diſcredit of the Vicar; eſpecially as things ſtood between them? the *Alderman* being moſt apparently not a party onely, but *dux partium*, the leader of a party againſt his Miniſter. For you your ſelfe have told us, that (g) Mr. *Alderman* (being nor (g) *Biſhop, Chancellor*, nor *Surrogate*, as I conceive him) *commanded* his owne *officers* (Sergeants, and Beadles, and ſuch fellowes) *to remove the Table to the place* where it ſtood before. Which being done accordingly, he cryes out firſt, and makes (h) complaint unto the Biſhop when he had no cauſe: but that hee thought it an high point of wiſdome, being ſo *prudent and diſcreet a man* as you ſay hee was, to make ſure work there; and then a *fico* for the Vicar. So that the *Alderman* being both a partie, and the Plaintife too, is not to be admitted for a witneſſe alſo, except it be by ſome new order of your owne deviſing; and like to be a rule hereafter in that (i) *Can-none*, and *triviall law*, the body of the which we daily looke for, of your ſetting out.

(g) pag. 6.

(h) *Whereupon the Alderman preſently wrote unto his Lordſh.* pag. 7.

(i) *The Doctor by his exquiſite knowledge in the Can-none, & common (or triviall) law.* pag. 23.

But

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But be the letter his, or not, you think that you have gained three points. First, a good ground to change the tenour of your owne, charging the Vicar in your printed Copy, with an intent of setting up an *Altar of stone*, which was not to bee found in all the *Manuscript*: Besides, that you have brought him into some disfavour with his (k) *friend, the Bishop*, for daring to remove the *Communion table*, without leave from him. Next, for that slovenly and disgracefull phrase of *Dresser*, given in the Bishops written letter to the Communion table placed *Altar-wise*, and from him borrowed by Mr. *Prynne*; that is now found out to be a phrase of the *rude peoples*, as you call them: and on them fathered in the printed letter, to take off that scandall. Last of all, whereas bowing at the Name of JESUS was in the written letter glanced at, as if it did procure derision from the lookers on; that is now turned wholly on the Vicar, and his *light gestures* in performance of that pious ceremony: the printed letter being altered and explained in that particular accordingly. Having got thus much by the hand, you need say no more, but beare your head up bravely, and proclaime your victory. But as he in *Macrobius* said, *Omne meum, & nihil meum*; so may you also say, did you deale uprightly, all this that you have got is nothing, and you may put it in your eye, without feare of (l) *blinking*. For how may we bee sure that *Mounsieur the half-Vicar*, as you call him, *p.* 70. did of his own head remove the Communion table without authority from the *Bishop, Chancellour, or any of his Surrogates*, (m) as out of Mr. *Aldermans* letter you affirme he did. It seemes to me, that he acquainted the *Diocesan* with it, and found from him, if not an approbation,

(k) *And having too much favour from his Diocesan.* pag. 5.

(l) *This blinking Doctor.* p. 190.

(m) Pag. 61.

Sect. 1. bation, a toleration at the leaſt, conditioned *no umbrages and offence were taken by the Towne againſt it.* For thus the letter; *When I ſpake with you laſt, I told you that the ſtanding of the Communion table was unto me a thing ſo indifferent, that unleſſe offence and umbrages were taken by the Towne againſt it, I ſhould never move it, or remove it.* Was not this faire leave think you, to make a triall, how farre the people would be pleaſed with the alteration, and whether they would think it tended to (n) *decency and comlineſſe in the officiating of Gods Divine ſervice*; And on this leave the table was removed to the *Altar place*; and ſtood ſo, til the Alderman, (o) *a diſcreet and modeſt man, and far from any humour of Innovation*, did by farre leſſe authority bring it down againe, and was never checked for it. Nor can you ſay, that the word *laſt* there mentioned, (*when I ſpake with you laſt*) is to relate unto that time, when the Vicar and the Alderman encountred at his Lordſhips houſe: Becauſe it follows in the next words, *that which I did not then ſuſpect, is come to paſſe*; viz. *the Alderman and better ſort of the towne have complained againſt it.* The conference then meant, wherein his Lordſhip ſhewed himſelfe ſo *indifferent* in the buſineſſe propoſed unto him, muſt needs precede the Vicars action; as did the Vicars action the Aldermans riot; the Aldermans riot, the complaint; and the complaint, that ſudden and tumultuary journey to his Lordſhips houſe, which drew out the learned letter now betweene us. And ſo your firſt report of the *half-Vicars* haſty running, before hee was ſent, is, for the truth thereof diſproved, or made very diſputable. The other branch thereof, touching the *ſtone Altar* that you talke of, is farre more improbable; and you are faine to

(n) *It is well done that you affect decency and comlineſſe, &c.* pag. 13.

(o) pag. 12.

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to chop & change the Bishops letter to make it good, and yet cannot doe it. For whereas it was charged upon the Vicar in the *M.S.* Copies, that hee should *bee so violent and earnest for an Altar at the upper end of the Quire*: you have it in the printed letter, that he *should say hee would upon his owne cost build* an Altar of stone *at the upper end of his Quire*: which is too great a difference to be an errour in the transcripts. Secondly, in stead of *that oblation which the Papists were wont to offer upon their Altars*, you now have made it *that oblation which the Papists were wont to offer upon these Altars*: and so by changing *these* to *theirs*, have turned a *Protestant Table* to a *Popish Altar*. Thirdly and lastly, whereas the first section in the written copies, concluded thus, *therefore I know you will not change a table into an Altar*; you have converted it to this, *therefore I know you will not build any such Altar*; As great an alteration in the businesse, as the words themselves. For had that beene the businesse then in agitation, and not the placing of the Table *Altar-wise*, his Lordship might have gone to bed that night, (as indeed he did) & ended all his letter with the first section; being but 24. lines in your own printed Copy, and that corrupted too to serve your turne: whereas there is a large discourse against the placing of the Table *Altar-wise*, amounting to above two leaves in your own Edition. I trow the writer of the letter was too good an *Artizan*, ἔργον ὡς πάρεργον ποιεῖν, to spend himself upon the accessary, and let the principall be the least part of his care and study: especially considering how he might thereby gratifie the whole towne of *Grantham*, to which he had beene such a *friend, when he was in place*.

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As little truth there is in your invention of the *dresser*, which

Sect. 1. which you have turned upon the *rude people*: *rude* ones indeed, to give ſo vile and ſcandalous a name to a thing ſo ſacred, in whatſoever poſture it was placed or ſituated. What is it, I beſeech you, that you have made the people ſay? *that he* (the Vicar) *ſhould ſet up no dreſſers of ſtone in their Church. Dreſſers of ſtone?* It ſeemes the people were as *rude* as you deſcribe them; ſo little converſant in matters which concerned the *Church*, that they were yet to ſeeke in things which did concerne the kitchin. Had the *diſcreet Alderman* no more diſcretion, than to informe his Lr. of ſo *rude* a ſpeech; and tell him in his eare a ſtory of *a ſtone-dreſſer*, when as he might as well have told him a tale of a Tubb? Had the *rude people*, as you call them, applied the name of *dreſſer* unto the *holy Table* placed along the wall, the ſpeech had beene more proper, though not leſſe prophane. But now to put the name of *dreſſer of ſtone* into the mouthes of Countrey people, who never heard of any ſuch thing as a *dreſſer of ſtone*: ſhewes plainly, that neither any *Altar of ſtone* was ever purpoſed by the Vicar, which might occaſion ſuch an idle and abſurd expreſſion; nor that the writer of the letter tooke up the name of *dreſſer* from the Countrey people, but firſt invented it himſelfe. *Adeo mendaciorum natura eſt, ut cohærere non poſſint*, ſaid *Lactantius* rightly. Your *treſle*, and your *dreſſer* then, may both goe together, *ultra anni ſolisſq; vias*, to your deare brethren in *New Engl.* and their great Patriarke there, your good friend *I. C.* who as they care not now in what place they diſpoſe of the holy table; ſo will they care as little, in a little while, by what name they call it. Of the ſame peece is that laſt obſervation made out of Mr. *Aldermans* letter,

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touching the Vicars *light behaviour, in bowing at the name of* Jesus: *his booke sometimes falling downe, and once himselfe.* Which were it so, why doe you thinke that that should make your *friends* of *Grantham* deride the *ceremony*, when not the *ceremony*, but the Vicar was in fault, if such fault there was. Have you not seene some men behave themselves so apishly in the Pulpit, that others, and those good men too, have smiled to note it? And yet I hope you will not thinke, that therefore they derided that religious Ordinance of preaching, when not the Ordinance, but the *Preacher* was the sole object of the merriment. Or if the men of *Gr.* or rather the *rude people* there, were so profane and impious, as upon that or any other such occasion to deride the ceremony, the writer of the letter might have spent his pains to better purpose, (r) *in writing to thē somewhat more at large, than he hath used to expresse himselfe in that kind*, to bring them to a better understanding of their Christian duties. And you, the *Champion of the letter*, had done a better office, as I conceive it, to have reserved your selfe for the defence of that, and the tenor of it, if any *Puritan* in the pack should have writ against it, than thus to have disturbed your selfe with so little profit. But what if wee joyne issue with an (s) *Absque hoc*, and tell you there was no such *falling*, either of the *booke*, or *man*, as you please to say. For tell mee of all loves, where was it, in the Reading pew, or at the Communion Table, or in what place else? If in the Reading pew, the deske and seat were able to have saved them both from falling; and so was the Communion table, if it had beene there? If not there, say man, where it was, and wee will have a *melius inquirendum* about it presently.

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(r) *I have written to you somewhat more at large, &c. let.* pag. 13.

(s) Negationis formula, qua in foro Angliæ, Reus Actoris assertionem inficiatur. *Spelm. Gloss.*

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sently. This is a trick of yours to disgrace the Vicar, on whom elsewhere you have left a staine, for *taking his mornings draught before he went about it*, p. 62. As if the man, not onely were *not alwaies right* (t) *in the head-peece*, and (u) *squirrell-pated*, which might be some infirmity of nature: but that hee came unto the Church, disordered with drinke, and *inter pocula* told the people, *quid dia poemata narrant* of the name of JESUS, and so *fell downe and worshipped, in stead of bowing*.

(t) pag. 8.

(u) *That squirrel headed young man.* p. 59.

In the remainder of the storie, you put an excellent speech into the mouthes of those of *Grantham*, partly commendatory of themselves, that they were all (a) *peaceable & quiet men*, save that they fought (b) once in the Church, about *removing* of the table; *conformable in all things to the Kings lawes ecclesiasticall*, save that they could not but *deride the ceremonie of bowing at the name of Iesus*; and *willing to submit themselves to any Order which his L^r should appoint, concerning the situation of the Lords table*, so it might stand according as they would themselves. And it was also partly accusatorie of their *Vicar*, for putting down their weekly Lecture, and partly of their owne ill fortune, that they should *live in the midst of Recusants*, who did *begin already to deride and jeere this new alteration*: not without some reflexion on his sacred Majestie, for (c) placing over them a chiefe *Governor* of that religion. His Majestie was much to blame, there is no doubt of that, for not consulting with the *Alderman* about the fittest man to be *L^d Lieutenant* of the County: but more, the *Papists*, to deride that decencie and sit uation of the Lords boorde, there, which they approve of elsewhere in all our Churches. And I could

(a) pag. 8.

(b) *But not without striking, &c.* pag. 8.

(c) *Their chiefe governor being one of that profession himselfe,* pag. 8.

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tell you, did I thinke you would thanke me for it, that the conformity of our Church in this particular, according to the practice of approved Antiquity, doth more amaze the Papists, than ever it did those of *Grantham*: as knowing better than they doe, that the more neere wee come to the ancient practice, the lesse they can upbraid us, and our Church with novelty, which is now made the chiefest weapon that they fight withall. As for the (d) *putting downe of Sermons*, wherewith they were *much scandalized*, as your book informs us, that was the very marrow-bone of the matter, the thing that most displeased the people, who must have Chaplaines of their owne, or else *non vult fac*. And had they had their tale of Sermons, it may bee probably conjectured, that Mr. *Alderman* had never *removed the table*, but rather left it for a text, on which the stipendarie Lecturers, there, might shew their store of zeale, and want of wisdome. But to goe on. The people having ended, and the Bishop forward in his speech, about the *indifferencie* of the matter, it was the Vicars Q. to enter, who came in (e) *pale*, and *wanne*, and *staring*, *obstupuit*, *steteruntque comæ*, as you know who saith, was by the *Bishop used with all lenity and sweetnesse*: and at last, having told his Lp (being (f) very *earnest* to get it out of him) who it was that *set him on these alterations*, his Lp spake aloud that all might heare him, that *he had supped on that which the Vicar told him*. It is an old saying and a true, *audacter calumniare, necesse est ut aliquid hæreat*; by none more practiced than your selfe. For though you leave us in a wood, and tell us, that (g) *it is not knowne particularly, what they there discoursed of*: yet by this blinde discovery you make men suspect, that

(d) *Onely they represented to his Lp, that they were much scandalized with the putting downe of their sermons.* ib.

(e) pag. 8.

(f) *His Lo: was heard over-earnest with the said Vicar, to tell him who they were that set him on these alterations.* pag. 9.

(g) pag. 9.

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ſome great man, to whom the Vicar did retaine, incouraged him, at the leaſt, to erect an *Altar*, if not to ſay Maſſe on it, when it was erected. Well then, the Biſhop, being gone, betakes himſelfe unto his ſtudy, where (as you ſay) *he ſat up moſt of the night*, and in the morning (as you tell us) came abroad this (h) *filia unius noctis*, this letter to the Vicar, which is now in queſtion, addreſſed unto the Vicar, being then in the houſe (i) (if you tell us right) but (i) ſent *to the Divines of the Lecture of Gr.* and by them ſhewed unto the Vicar. A letter of ſo ſtrange a making, that it would puzzle the beſt Lecturer there, to tell exactly what it was; (k) *digeſted in the former part into the faſhion of a letter, but not ſo figuredly and diſtinctly in the latter: directed to no body, nor ſubſcribed by any body*. In all which ſtory, there is nothing true, but that the papers were not ſent unto the Vicar, but to ſome one or other of your *Privados* about thoſe parts, the better to diſperſe it up and downe the Countrey; and that not on the morrow morning, but ſome ten dayes after. For that it was directed to the Vicar, the whole proeme ſhewes, which could not be applied unto any other; eſpecially theſe words, *Now for your owne ſatisfaction, and my poore advice for the future, I have written unto you ſomewhat more at large, &c.*

(h) pag. 21.

(i) *Ibid.*

(k) *Ib.*

That it was faſhioned like a letter in the latter end, the concluſion ſhewes, even in your owne edition of it, *Which I recommend unto you, and am ever, &c.* And I would faine know what theſe words, *am ever*, did relate unto, if not to the ſubſcription following, which in my written copy was ſet downe thus (although not printed with the reſt) *and am ever, Your very loving friend, I. L.*

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To draw unto an end of this new-nothing, you tell us confidently (like all the reſt) what (l) *ſatisfaction* the poore Vicar had by this *deciſion*; *having gained all the points*, you ſay, *excepting the forme of placing the Table*, which was the onely point hee ſtood on: and that the Vicar after this *did reap much fruit and profit from his Lordſhips favour*, from whom hee never received any favour, from that time forwards. So fine a ſtorie have you told, and ſo little probable, that they that dwell farre off, and are not of the voiſinage, can take you tripping. Cap. 1. (l) pag. 12.

Now for the letter it ſelfe, you tell us, that it (m) *varieth in ſome places in matter from the printed Copie, but little in forme.* Nothing at all in forme, that is certaine, but much in matter: ſo much as you thought fit to alter in it, the better to ſet off the buſineſſe, and give a faire face to ſo foule a cauſe. Thoſe Copies which I met with, and compared, and had from very good hands too, were word for word exemplified in the printed booke. And if you looke into *Duck-lane* for the old written copies, which, till the Doctors booke came out, were ſold for halfe a crowne a peece, and doubtleſſe may be had there ſtill, if not imployed to other uſes; you will find no ſuch variance in the matter, as you would perſwade us. Which variance, what it is, and how it alters in a manner, the whole ſtate of the queſtion, wee ſhall ſee the better, by placing columne wiſe thoſe particular paſſages, in which the variance doth conſiſt, according to the old and the new edition, as hereunder followeth. (m) pag. 11.

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The M. S. Copie printed with the Coal from the Altar.	The Copie licenſed and allowed by the *Bp of L.*
Page 68. I have, &c. appointed the Church-wardens, whom it principally doth concerne, under the Dioceſan, to ſettle it for this time.	Pag. 12, 13. *I have, &c. appointed the Church-wardens, whom,* in my opinion, *it principally doth concerne, under the Dioceſan, and* by his directions, *to ſettle it for the time.*
Pag. 68, 69. That you doe the reverence appointed by the Canon to the bleſſed name of JESUS, ſo it be done humbly, and not affectedly, to procure devotion, not deriſion of your Pariſhioners.	Pag. 13. *That you doe the reverence appointed by the Canons to that bleſſed name of* JESUS, *ſo it be done humbly, and not affectedly, to procure* the *devotion, and not* move *the deriſion of the Pariſhioners,* who are not, it ſeemes, all of a peece.
Pag. 69. But that you ſhould be ſo violent and earneſt for an Altar at the upper end of the Quire.	Pag. 13. *But that you ſhould* ſay, you will upon your owne coſt build an Altar of ſtone *at the upper end of your Quire.*
Pag. 69. That the fixing thereof in the Quire is Canonicall, and that it ought not to bee removed to the body of the Church.	Pag. 13. *That the fixing thereof in the Quire is ſo canonicall, that it ought not to be removed* (upon any occaſion) *to the body of the Church.*
Pag. 69. That other	Pag. 14. *That other oblation*

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tion which the Papiſts were wont to offer upon theſe Altars, is a blaſphemous figment, &c.

Pag. 14. *It is not the Vicar, but the Church-wardens that are to provide* Vtenſils *for the Communion.*

Pag. 14. *And therefore I know you will not* build any ſuch Altar, *which Vicars never were enabled to ſet up, &c.*

Pag. 15. *For beſides that the country people* without ſome directiõs beforehand from their Superiors, *would* (as they told you to your face) *ſuppoſe them dreſſers, rather than tables.*

Pag. 15. *Not where the Altar, but where the ſteps* to *the Altar formerly ſtood.*

Pag. 16. *Or to make uſe of their covers,* fronts, *and* other *Ornaments, tables may be placed in their roome.*

Pag. 16. *And it ſeemes the Queene* and her Coun-

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oblation which the Papiſts were wont to offer upon their Altars, is a blaſphemous figment, &c.

Pag. 69. It is not the Vicar, but the Churchwardens, that are to provide for the Cõmunion.

Pag. 70. And therefore I know you will not change a table into an Altar, which Vicars never were enabled to ſet up, &c.

Pag. 71. For beſides that the Country people would ſuppoſe them dreſſers, rather than tables.

Pag. 71. Not where the Altar, but where the ſteps of the Altar formerly ſtood.

Pag. 72. Or to make uſe of their Covers and ornaments, tables may be placed in their room.

Pag. 72. And it ſeems the Queens Commiſſio-

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ners were content they ſhould ſtand.

Pag. 73. The ſacrifice of the Altar aboliſhed, theſe (call them what you will) are no more Altars, but tables of ſtone and timber.

Pag. 73. Where there are no people ſo void of underſtanding.

Pag. 73. For upon the Orders of breaking downe Altars, all Dioceſes did agree upon receiving Tables, but not upon the faſhion and forme of the tables.

Pag. 73. A Table in regard of what is there participated by men.

Pag. 73. For it anſwers that very objection out of *Heb.* 13. 10.

Pag. 74. We have no Altar in regard of an oblation, but we have an Altar in regard of participation & communion granted unto us.

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ſell *were content they ſhould ſtand.*

Pag. 16. *The ſacrifice of the Maſſe aboliſhed* (for which ſacrifice onely Altars were erected) *theſe* (*call them what you pleaſe*) *are no more Altars, but tables of ſtone or timber.*

Pag. 16. *Where there are no people ſo void of* inſtruction.

Pag. 16. *For upon the Orders of breaking downe Altars,* 1550. *all Dioceſes,* as well as that of London, *did agree upon receiving Tables, but not* ſo ſoone *upon the forme and faſhion of their tables.*

Pag. 16. *A table in regard of what is* thence *participated by men.*

Pag. 17. *For it anſwers that* merry *objection out of* Heb. 13. 10.

Pag. 17. *Wee have no Altar in regard of an oblation, but we have an Altar,* that is a table, *in regard of a participation and communion* there *granted unto us.*

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Pag. 17. *The* proper *use of an Altar is to sacrifice upon, and the* proper *use of a table is to eate upon.* Reasons, &c. 1550. vide Acts & Monuments, pag. 1211.

Pag. 17. *The Church in her Liturgie and Canons calling the same a Table onely, do not you* now, under the Reformatiõ, *call it an Altar.*

Pag. 17. *In King* Edwards *Liturgie of* 1549. *it is* almost *every where called an Altar.*

Pag. 17. *The people being scandalized herewith in Country Churches, first,* it seemes, *beat them downe* de facto; *then the supreme Magistrate* (as here the King) by the advice of Archbishop *Cranmer,* and the rest of his Counsell, did *Anno* 1550. *by a kinde of law, put them down* de jure, 4. Ed. 6. Novemb. 24.

Pag. 17. *And setting these tables in their roomes, tooke* away *from us, the children of* this *Church & Common-wealth, both the name*

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Pag. 74. The use of an Altar is to sacrifice upon, and the use of a table is to eate upon.

Pag. 74. The Church in her Liturgie and Canons calling the same a table onely, do not you call it an Altar.

Pag. 74. In King *Edwards* Liturgie of 1549. it is every where called an Altar.

Pag. 74. The people being scandalized herewith in Country Churches, first beats them downe *de facto*, then the supreme Magistrates, by a kind of law, puts them downe *de jure.*

Pag. 74. And setting tables in their roomes, tooke from us, the children the Church and Common-wealth, both the

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the name and the nature of former Altars.

Pag. 75. It is in the Christian Church 200. years more ancient than the name of an Altar, as you may see most learnedly proved out of S. *Paul*, *Origen*, and *Arnobius*; if you but reade a booke that is in your Church.

Pag. 76. That your Table should stand in the higher part of the Church, you have my assent already in opinion: but that it should be there fixed, is so far from being Canonicall, that it is directly against the Canon.

Pag. 77. This table must not stand Altarwise, & you at the North end thereof, but tablewise, and you must offi-

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and the nature of those *former Altars.*

Pag. 18. *It is in the Christian Church* at the least 200. *yeares more ancient than the name of an Altar* in that sense, *as you may see most learnedly proved* (beside what we learne out of S. *Paul*) *out of* Origen *and* Arnobius, *if you* doe *but reade a booke that is in the Church.*

Pag. 18, 19. *That your table should stand in the higher part of the* Chancel, *you have my assent in opinion already*: And so it was appointed to stand out of the Communion orders by the Commissioners for causes Ecclesiastical. 1561. *But that it should be there fixed, is so far from being* the onely *Canonicall* way, *that it is directly against the Canon.*

Pag. 20. *This table* (without some new Canon) *is not to stand Altarwise, and you at the North end thereof; but table-wise, and*

you

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you must officiate on the North side of the same, by the Liturgie.	ciate at the North end of the same.
Pag. 20. *And therefore your Parishioners must be Judges of your audiblenesse in this case*, and upon complaint to the Ordinary must be relieved.	*Pag.* 78. And therefore your Parishioners must be Judges of your audiblenesse in this case.

Thus have I shewed in briefe your σφάλματα, your tricks and artifices, whereby you seeke to varnish a rotten cause: falsifying the very Text which you are to comment on, that it may fit your notes the better. A pregnant evidence that there is no faire dealing to be looked for from you, when you shall come either to repeate your adversaries words, or cite your Authors. But faire or foule, we must goe through with you now we have begun: and so on in Gods name.

CHAP. II.

Of the Regall power in matters Ecclesiasticall, and whether it was ever exercised in setling the Communion table in forme of an Altar.

The vaine ambition of the Minister of Linc: *to be thought a Royalist. His practice contrary to his speculations. The Doctor cleared from the two Cavils of the* Minister of Linc: *touching the* Stat. 1. Eliz. *The* Minister of Linc: *falsifieth both the Doctors words, and the Lo: Chancellour* Egertons. *The* Puritans *more beholding*

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beholding to him than the King. The Miniſter of Linc: *miſreporteth the Doctors words, onely to pick a quarrell with his Majeſties Chappell. A ſecond on-ſet on the Chappell, grounded upon another falſification of the Doctors words. Of* mother Chappels. *The Royall Chappell how it may be ſaid to interpret* Rubricks. *The* Miniſter of Linc: *quarrels with Queen* Elizabeths *Chappell; and for that purpoſe falſifieth both his forraine authors, and domeſtick evidences. Not keeping, but adoring images, enquired into in the firſt yeere of Queene* Elizabeth. *That by the Queens Injunctions, Orders and Advertiſements, the* Table *was to ſtand where the* Altar *did. The idle anſwer of the* Miniſter of Linc: *to the Doctors argument.* Altars *&* Pigeon-houſes *all alike, with this* Linc: Miniſter. *The* Miniſter of Linc: *falſe and faulty argument, drawn from the* peruſers of the Liturgie, *the troubles at* Franckfort, *and* Miles Huggards *teſtimony. Of ſtanding at the North-ſide of the Table. The* Miniſter of Linc: *produceth the* Pontificall *againſt himſelfe. His idle cavils with the Doctor touching the Latine tranſlation of the Common-prayer Book. The Parliament determined nothing concerning taking down of* Altars. *The meaning and intention of that Rubrick. The* Miniſter of Linc: *palters with his Majeſties Declaration about S.* Gregories. *A copy of the Declaration. The ſumme and ſubſtance of the Declaration. Regall deciſions in particular caſes, of what power and efficacy.*

(a) λέγων ἀεὶ τὸν μὲν Ἡφαιστίωνα φιλαλέξανδρον εἶναι, τὸν δὲ Κρατερὸν φιλοβασιλέα. In vit. Alex.

PLutarch relates of (a) *Alexander*, that he did uſe to ſay of his two chiefe favourites, *Craterus* and *Hepheſtion*, that the one of them was φιλαλέξανδρος, the other φιλοβασιλεύς, the one a lover of *Alexander*, the other of the King; *Hepheſtion* loved his perſon, as a private friend; *Craterus* his eſtate and Monarchy, as a publique Miniſter. Princes are then beſt ſerved, when theſe affections meet together; when thoſe that either are about their perſons, or under their dominions, (b) doe *Craterum cum Hepheſtione confundere*, and love them not alone as men, but Princes, whom they doe moſt truely love. Both of theſe parts this *Some-body*, whom

(b) Euphormio in Epiſtola ad Iacob. Reg.

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whom I am to deale with, would faine ſeeme to act: and he doth act them rightly, as a player doth, in a diſguiſe or borrowed ſhape, which hee can put off when he liſts, & the play be ended. But yet for all his vizard it is no hard matter to diſcerne him, his left hand pulling downe, what his right hand buildeth; all that authority and regard which he beſtowed upon the King in the ſpeculation, being gone *in fumo*, as they ſay, when it ſhould be reduced to practiſe. Of the originall of the *Regall power*, you tell us very rightly that it is from God, that the Kings (c) of *England* have *had the flowers of Eccleſiaſticall jurisdiction, ſtuck in their Imperiall garlands, by the finger of Almighty God from the very beginning of this Chriſtian Monarchy within this Iſland*; and that *the Kings Majeſty may command a greater matter of this nature, than that the holy Table ſhould bee placed where the Altar ſtood.* An excellent *Royalliſt* verily in your *ſpeculations*. But look upon you in your *practicks*, & then you tell us in your corrected copy of the Biſhops letter, that *the Table (without ſome new Canon) is not to ſtand Altar-wiſe*; which is directly contrary to that before. I trow you are not ignorant that the Church makes *Canons*. It is the *work of Clergy men in their Convocations*, having his Majeſties leave for their conveening, and approbation of their doings. His Majeſty in the *Declaration before the Articles* hath reſolved it ſo; and the late practiſe in King *Iames* his raigne, what time the Book of *Canons* was compoſed in the *Convocation*, hath declared ſo too. If then the Table may not bee removed and placed *Altar-wiſe*, *without ſome new Canon*; His Majeſty may command it, for ought I ſee by you, and yet goe without, till he is auhorized to doe it by *ſome new Canon*. Or if you

(c) pag. 32.

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(d) *Vel. Pat. l. 2.*

(e) pag. 59.

(f) pag. 33.

(g) Vir. Æneid.

(h) Regnavit annos 35. in quibus nec fames, nec peſtis fuit in regno ſuo. pag. 27.

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unto the world, as a publike blessing: in reference to whom, and his most fortunate Empire, these wretched times have nothing whereof to glorie. Sir, that *Parenthesis* of yours, as it comes in impertinently, so it lookes suspiciously: and it had shewne more wisdome in you to have passed it by, than it can make for ostentation of your reading, so to take it up. Cap. 2.

But let your *practice* goe, and come we to your *speculations*, in which you have said much, and produced good proofe, to shew the true originall of the right of Kings. (i) *Vtinam sic semper errasset*, said once the learned *Cardinall*, of *Calvin*. It had been well if you had never handled any other argument. But good Sir, let the *poore man* live, and grow up under you, if you please, whom you expose so much to the publick scorne, and *tantum non* endite of treason against his Majesty. Assuredly the *poore soule* meant well, when he attempted to free the Statute 1. of *Eliz.* from some, (perhaps *some Ministers of Lincolnshire*) who had restrained it to the person of the *Queene* that was, and thought it could not any way advantage the *King* that is. If hee hath failed in any thing, I pray you let him have your pitty, and not your anger. Alas good Sir, you know it is impossible (k) *nos illico nasci senes*, that wee should all of us be experienced Statesmen at the first dash. We must first serve our time, and weare out our *Indentures*, before we come to those high mysteries, which any schoole boy might have taught you from (l) his *Deus & Rex*. Thinke you that no man ever knew till you found it out, that Kings had their authority from God alone? or finde you any thing in the Doctor, which affirmes the contrary? the Doctor, as before was said, thought fit to cleere the Statute 1. of

(i) Bellarm.

(k) Terence.

(l) Printed 1615.

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Eliz. from thoſe that went about to reſtraine all authority of ordaining rites and ceremonies unto the perſon of the Queene, becauſe there is no mention in that clauſe of *her heirs and ſucceſſors*. To cleare which point he brought in ſixe ſeverall Arguments, borrowed, as hee tells you there, *both from the common Law*, and *the Act it ſelfe*. The foure firſt, as it ſeemes, you are content ſhould ſtand without further cenſure; ſave that you tell him that the fourth was taught him by ſome (m) *Iuſtice his Clerk*, and make your ſelfe merry with the fift and ſixt. How juſtly, let the Reader judge, when he heares the buſineſſe. The queſtion was, whether the King loſt any thing of that power which was acknowledged by that Statute to be inherent in the Queen when ſhe was alive, for want of theſe few formall words, *her heires and ſucceſſors*. And it is (n) anſwered *fiftly* from a reſolution in the law, in a caſe "much like: it being determined by that *great Law-*"*yer Ployden*, (for ſo the laſt edition calls him) that "if a man give lands to the King by deed inrolled, a "*fee-ſimple doth paſſe*, without theſe words *ſucceſſors* "*and heyres*, becauſe in Judgement of Law the King "never dyeth. This is an argument *à comparatis*. And what ſee you therein with your Eagles eyes, (the Doctor being but a *blinker*, (o) as you pleaſe to ſtyle him) that you ſhould fall upon him with ſuch ſcorne and laughter, and tell him that hee doth deſerve but (p) *a ſimple fee, for his impertinent example of this fee-ſimple*. The Argument was good to the point in hand, which was not what the King could do by his power *Originall*, that which he claimes onely from the King of Kings, which was never queſtioned: but how far hee might uſe that Statute, if occaſion were, for the ordaining

(m) *As thoſe Probationers did, which (peradventure) ſome Iuſtice his Clerk might tell you of.* p. 25.

(n) *Coale from the Altar*, p. 61.

(o) pag. 190.

(p) pag. 25.

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ordaining of such rites and ceremonies, as he with the *advice of his Metropolitan*, should thinke fit to publish. You may call in your laugh again, for ought I see yet: but that you have a minde to shew your teeth, though you cannot bite. Cap. 2.

But his (q) *next prank*, you say, is worse, where hee affirmes, (*most ignorantly, and most derogatorily to his Majesties right and just Prerogative*) *that the Statute* 1. *of* Eliz. 2. *was a confirmative of the old law*; whereas his Authour hath it rightly, *that it was not a Statute introductory of a new law, but declaratory of the old.* This is the hint you take to introduce your studied discourse of the power of Kings *in Ecclesiasticis*, which neither is *ad rem*, nor *Rhombum*: but that you would doe somewhat faine to be thought a Royalist; however the poor people take it to be so deserted. For tell mee in good earnest, doth the Doctor say that the said Statute 1. of *Eliz.* was onely *confirmative*, and not *declaratory of the old?* Doth he not say expressely, as you would have him? Last of all, (r) (saith his book) it may "bee argued, that the said clause, or any thing therein "contained, is not indeed *introductory of any new power*, "which was not in the Crown before, but rather *de-* "*claratory of the old*, which anciently did belong to all "Christian Kings, (as before any of them to the kings "of *Iudah*) and amongst others to ours also. If afterwards he use the word *confirmative*, you might have found his meaning by his first, *declaratory*: & not have falne upon him in so fierce a manner, as if he had been onely for *confirmative*, and for *declaratory* not one word. But *your next prank is worse* than this, where you affirm with confidence and scorne enough, (s) that *this right is not united to the Crown of England onely, as this*

(q) pag. 25.

(r) *Coal*, p. 61, 62.

(s) pag. 26, 27.

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ſcribler ſeemes to conceive, but to all other Chriſtian Crownes, chalenged by all Chriſtian Princes accordingly. (t) *Proh deûm atque hominum fidem!* that ever man ſhould write thus, & beleeve his Creed, in that which doth relate to the day of Judgement. For ſure the Doctor ſaith as much, as all your ſtudied nothing comes to, that the ſaid power did (u) *anciently belong* (what, to this Crown alone, as you make him ſay? No, but) *to all Chriſtian Kings*, (good Sir note this well) *as before any of them to the Kings of Iudah, and amongſt others to ours alſo.* Not unto ours alone, but *among others to ours alſo.* Or if this yet be no foule dealing, we will trie once more. You tell us, with great joy no queſtion, (x) That *to maintain that Kings have any part of their authority by any poſitive law of nations, (as this ſcribler ſpeaks of a juriſdictiõ, which either is or ought to be in the Crown by the ancient lawes of the Realm, & is confirmed by* 1. El. c. 1.) *is accounted by that great perſonage* (the L^d Chancellour *Egerton*) *an aſſertion of a treaſonable nature.* But by your leave a little Sir, that paſſage of a *juriſdiction, which either is or ought to be in the Crowne by the ancient lawes of the Realm*, is not the Doctors, but Sir *Edward Cokes*, and cited from him whõ you have honoured with the title of a *deep learned man in his faculty, p.* 25. affirming there that he *hath ſtated the whole queſtion rightly*: as here, immediately on the recitall of the words before repeated, you take great paines, more than you needed, to give his words a faire conſtruction. If it was rightly ſaid by Sir *Edw. Coke*, why not by the Doctor? If no ſuch treaſonable matter in the one, why doe you charge it on the other? This is the thing complained of in the Court-hiſtorian: (y) *Invidiam non ad cauſam, ſed ad voluntatem perſonaſque dirigere.* But yet Gods bleſſing

(t) Terence in Andria, Act. 1. Sect. 5.

(u) *Coale from the Altar*, p. 60.

(x) pag. 31.

(y) Vel. Patd. 2

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blessing on your heart for your affection to Sir *Edward*: you deale with him farre better and more honestly, than with your Lords great Master, the Lord Chancellour *Egerton*: whose words you chop off with an hatchet, as if you wanted patience to heare him out. You cite him in your margine thus: *It was never taught but either by traytors, (as in* Spencers *bill in* Edw. 2. *time,) or by treasonable Papists, (as* Harding *in the Confutation of the Apology) that kings have their authority by the positive law.* Why stop you there? why doe you not goe forwards like an honest man? Have you a squinancie in your throat, and cannot? I will doe it for you. Reade on then, (z) "*by the positive law of* "*nations,* and have no more power than the people "hath, of whom they take their temporall jurisdicti- "on; and so *Ficlerus, Simanca,* and others of that "crew: Or by *seditious Puritanes* and *Sectaries,* as "*Buchanan de iure regni apud Scotos, Penry, Knox,* and "such like. This is flat felony, beleeve mee, to rob your Readers of the best part of all the businesse. For here we have two things which are worth the finding: First what it is, which, as you say, is by that honourable personage made to be of *treasonable* nature: *viz.* not onely to maintaine that Kings have their authority by the positive law of nations, but that they have no more power than the people hath. Next, who they bee that teach this doctrine, not onely *Traytors,* and *treasonable papists,* as you make him say, but also *seditious Sectaries and Puritanes, Buchanan, Knox and Penry,* and such like. Nor was it taught by them, the leaders onely, but as it followeth in that place, by *these, and those that are their followers, and of their faction, there is in their pamphlets too much such trayterous*

(z) *Case of the Post nati,* p. 99.

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ſeed ſowne. The *Puritans* are, I ſee, beholding to you, for lending them ſo fine a cloake to hide their knavery. And hereupon I will conclude, how great a *Royaliſt* ſoever you pretend to bee, *you love the King well, but the Puritans better.*

From the originall and fountaine of the ſoveraigne power, wee muſt next follow you unto the exerciſe thereof. And here you aske the queſtion, (a) *How doth the Doctor make it appeare, that his moſt Excellent Majeſty hath commanded any ſuch matter? or that there is (as he avows) any publick order for the ſame?* viz: for placing the Communion Table *Altar-wiſe.* To this you anſwer, (for you play all parts) that he ſhall make it *cock-ſure by three Apodicticall demonſtrations*: which are, as afterwards you diſpoſe them, the *practiſe of his Majeſties Chappels*, the *Queenes Injunctions*, and his moſt Excellent *Majeſties declaration* about S. *Gregories.* But firſt, before wee proceed further, let mee aske one queſtion: Where doe you finde the Doctor ſay that his moſt Excellent *Majeſtie* hath *commanded* any ſuch matter? Nowhere, moſt certaine, in the booke; nor any where that I can tell of, but in the mint of your imagination, where there is coynage all the yeere of theſe poore (b) *double* ones. The Doctor ſaith indeed, "His ſacred Majeſty hath already declared his pleaſure in the caſe of S. *Gregories*, and thereby given *incouragement* to the *Metropolitans*, *Biſhops*, and other *Ordinaries*, to require the like in all the Churches committed to them. (c) *Incouragements* are no *Command*, you had beſt ſay ſo howſoever. For if they were, I could ſoone tell you in your eare, who is a very diſobedient ſubject. But let that paſſe, *cum cæteris erroribus*, and ſee if that bee better which comes after

(a) pag. 32.

(b) Double a *piece of braſſe coyn in* France, *of which five go to an Engliſh penny.*

(c) *Coal. p.* 63.

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after next. I would faine hope ſome good of you, but I finde no ground for it: you miſreport him ſo exceeding ſhameleſly in every paſſage. The firſt (you ſay) of his three *Apodicticall demonſtrations*, (as you pleaſe to ſlight them) is, that it is ſo (d) in his Majeſties *Chappell, where the ancient Orders of the Church of England have been beſt preſerved, and without which (perhaps) we had before this been at a loſſe amongſt our ſelves for the whole forme and faſhion of divine ſervice. The Chappell of the King being the beſt interpreter of the law which himſelf enacted, wherein the Communion Table hath ſo ſtood as now it doth, ſithence the beginning of Qu.* Elizabeth, *what time that Rubrick in the Common-prayer booke was confirmed and ratified.* Thus you report the Doctors words, and with ſhame enough. The Doctor ſaith not any where, (excluſively of the Cathedralls, as you vouch him here) that the *ancient Orders of the Church of* England *have been beſt preſerved in his Majeſties Chappel, without the which (perhaps) we had been at a loſſe, &c.* Theſe are your words, and not the Doctors. The Doctors words are theſe: (e) For "certainly the ancient orders of the Church of *Eng-*"*land* have beene beſt preſerved in the Chappels of "the Kings Majeſty, and *the Cathedrals of this King-*"*dome* (good Sir mark you that;) without the which, "perhaps, we had before this been at a loſſe amongſt "our ſelves, for the whole forme and faſhion of di-"vine Service. Here you leave out, moſt wilfully, to ſay no worſe, *and the Cathedrals of this Kingdome*, not ſo much to abuſe and falſifie the Doctor, as to deviſe ſome quarrell with his Majeſties *Chappell*, which you caſt many an evill eye at: And thereupon conclude moſt gravely, (f) *To what uſe ſerve our grave and wor-*

Cap. 2.

(d) pag. 32, 33.

(e) *Coal from the Altar*, p. 26, 27.

(f) pag. 35.

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As little truth you uſe in citing of the other paſſage from the Doctors text; and far leſſe modeſty in your ſecond onſet on his Majeſties Chappell. You make the Doctor ſay, *The Chappell of the King, being the beſt Interpreter of the law which himſelfe enacted, wherein the Communion table hath ſo ſtood as now it doth, ſince the beginning of Queene* Elizabeth, &c. and then flie out upon him without all pitty, (g) *Where did the man ever heare of any Chappell in the Chriſtian world, that gave forme and faſhion of divine ſervice, to whole Provinces?* Good Sir have patience but a little, I will pay you all. And tell mé I beſeech you firſt, where did the Doctor ever ſay they ſhould? The former place you guelded in the very middle, and this you cut off in the end. Take the whole paſſage as it lieth together, (h) you will

(g) pag. 35.

(h) *Coal from the Altar*, 51, 52.

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will finde it thus. " For if we looke into' the former " practice either of the *Chappels* of the King, the best " *Interpreter* of the law which himself enacted, where- " in the Communion table hath so stood as now it " doth, since the beginning of Q. *Elizabeth*: or *of Col-* " *legiate and Cathedrall Churches*, the best observers of " the form and order of Gods publick service; the Vi- " car had good warrant for what hee did. Here you leave out again the *Cathedrall and Collegiate Churches*, to pick a second quarrell with his Majesties *Chappell*: the Doctor saying no where, as you make him say, that the Parochiall Churches are to precedent themselves (expresly and exclusively) by the Chappell Royall, (though had he said so, you would hardly make your part against him) but that they are to precedent themselves by the *mother Churches*. Finding such store of *Spanish*, *French*, *Italian*, *Greek*, and *Latin* cited in your *Margin*, onely out of a poore ambition to shew your store: I need not doubt but you can understand a piece of *English*. Read me this therefore which occurs in the 6. Paragraph of the 2. Section, (i) immediately upon these words, *Without the which perhaps we had before this been at a losse amongst our selves for the whole forme and fashion of divine service*. For there it followeth, " And therefore if it bee so in the Chappels and Ca- " thedrall Churches, as the Epistoler doth acknow- " ledge, it is a pregnant argument that so it ought to be " in the Parochials, which herein ought to precedent " and conforme themselves, according to the pattern " of the Mother Churches. *The Mother Churches*, note you that; not the *Mother Chappels*. So that you might aswell have saved your needlesse disputation, about the inward and the outward motion of the Prin-

Cap. 2.

(i) *Coal*, p. 27.

Sect. 1. ces minde; as thoſe moſt triviall, and indeed undutifull inferences which you make upon it, *I have heard often of a mother Church, but now behold a mother Chappell*, p. 42. and worſe than that, *Teach not the daughter therefore againſt all antiquity, to jet it out before the mother*, p. 37. you might have alſo ſpared your (k) ſeverall obſervations of publiſhing the new Miſſall by Pope *Pius Quintus*, not at the ſacred Chappell, but S. *Peters* Church; the *merry caſe*, (or, as you ſhould have called it, the ridiculous caſe) of S. *Martins* hood; the diſtinct ſervice in the Chappels of *Salamanca*, from thoſe that are in Pariſh Churches; the ſeverall uſes of ſinging ſervice in this Church, the ancient courſes in ſome others. All theſe are onely toyes to take up the time with, and conclude nothing to the purpoſe which wee have in hand, as they confute not any thing that the Doctor ſaith. Yet ſince you ſpeake ſo deſpicably of his Majeſties *Chappell*, and the *uſe* thereof, (l) as one that *never heard till now the uſe of the Chappell*: I truſt you will not ſay that the Kings *Chappell* is ſet out in a contrary way, to that required in a law of the Kings owne making; or that the conſtant uſage of the *Chappels* in this particular, ſince the firſt making of that law, may not be thought to be a good *Interpreter* of the law it ſelfe. You know the old ſaying well enough, that *praxis ſanctorum, eſt interpres præceptorum*. And therefore being it hath beene ſtill, as now it is, in K. *Edwards* Chappell, whom the (m) *judicious Divine*, *Mr Hooker* calleth *Edward the Saint*, and Qu. *Elizabeths*, and of K. *Iames*, and of his Majeſty now living, (whom God long preſerve) whom you your ſelfe have honoured with the ſtyle of Saint: We may conclude that the Kings Chappell in this kind, or the Kings practice in

(k) pag. 35, 36, 37.

(l) pag. 56.

(m) pag 114.

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in his Chappell, may be, and is the beſt Interpreter of thoſe *Rubricks*, *Laws*, and *Canons*, which you elſwhere ſpeak of. Nor could you preach a worſe, though perhaps no more welcome doctrine to your deare diſciples, than that his Majeſties *Chappell* is not ordered as it ought to be: who preſently might make this uſe thereof, that they would be as little careful to obſerve the law in their ſeverall Pariſhes. *Regis ad exemplum.* You know right well what followes, though you will not follow it. If therefore the Communion table doe ſtand *Altar-wiſe* in his Majeſties *Chappell*, as moſt ſure it doth; and that *it be a ſinne againſt many precepts, to doubt or whiſper, but that the King doth wiſely and religiouſly in it*, as p. 34. you ſay it is: why ſhould not that give law to the *Pariſh Churches*; or why ſhould you debar them from a *conformity* with that, which ſeemes ſo *wiſely and religiouſly done*, in the *Chappell Royall?* Here is a riddle indeed, if you talke of riddles. Cap. 2.

Having been bold (as never any man was more) with his Majeſties *Chappel*, you cannot leave off ſo, but you muſt have a fling at Q. *Elizabeth*, and hers: and (n) *wiſh the Doctor had not named at all the beginning of Qu.* Elizabeth. For then ſay you, *there was an Altar in the Chappel, and the very old maſſe officiated thereupon.* The *very old maſſe?* What is your meaning? I hope you doe not thinke, though you ſpeake ſuſpiciouſly, that that which hath beene ſince officiated thereupon, is a *Maſſe* too, though ſomewhat *newer* (o); the *Engliſh Maſſe*, as your good friends the *Puritans* have been pleaſed to call it. Nor need you be ſo ſorry for nameing the beginning of Queen *Elizabeth*, as if you would have paſſed it over with a *Soit pour non dict*, for feare the Doctor (of whoſe credit you are very carefull) ſhould

(n) pag. 37.

(o) *Miſſale Anglicanum, in Alt. Damaſc.* p. 716.

Sect. 1. should be suspected for some hopes of having the *old Masse* set up againe: as *p.* 51. you tell him what great *hope he hath, of having one day an Altar and a sacrifice for joy of his diagram.* The Doctor speaks not of placing the Communion table, so as it stood in the *beginning of Queen* Elizabeth; but saith (p) that in *the Chappell Royall it hath so stood as now it doth, since the beginning of Queene* Elizabeth: i. e. for 80. yeares together without interruption or alteration. In the *beginning* of her raigne, and *ever since the beginning of her raigne*, are two different things: and this you could not but observe, but that you had a minde to quarrell with that excellent Lady; for which I trow, your brethren, who now so much adore her memory, will conn you little thankes in private. For whereas that most excellent Lady followed therein the practice of her brother (q) King *Edw. 6.* and kept her Chappell up in that forme and order as was most fit both for the decencie of Gods publick service, and the magnificence of her owne royall State: wee are now told that this was done (r) *Pour flatter les Catholiques, & les Princes estrangers*, only to flatter with the *Catholiques*, (this *flattering with the Catholiques*, you very cunningly left out in your translation) and with forraign Princes. Nay, if *Du Chesne* may be beleeved (or rather if you may be beleeved, that do thus misreport *Du Chesne*) all this was done, not out of piety, but policy: (s) *Et par my cette innovation laissa plusieurs choses qu'elle jugea indifferentes, come les Orgues, les Ornaments d'esglise, quoy que plus pour police que pour religion*, as you cite the words. *Andre du chesne*, an honester man than you, tells us no such matter. For having named (t) the *Organs and Ornaments of the Church*, (and not the Ornaments

(p) *Coal*, p. 51.

(q) Vide *Bish: Hoopers 3. Sermon on Jonah, before K.* Edw.

(r) pag. 38. in marg.

(s) *Ibid. in mar.*

(t) *Histoire d' Angleterre l.* 21. §. 10.

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ments of the Queens Chappell onely, which you cite him for) he brings in Musick, the names and dignities in the Ecclesiasticall Hierarchie, Arch-Bishops, Bishops, Canons of Churches, Curates, Priests and Deacons, as also Lent, and abstinence from flesh on Fridayes and Saturdayes. Then addes, what you have made him say of Organs, and the Church Ornaments, (as if hee spoke of those alone) that this was done *plus pour police, que pour religion*, more for policy than Religion. Which words, if you observe him well, are not to be referred to all that went before (for then Arch-Bishops, Bishops, Priests and Deacons had been retained onely in point of policy) but to the keeping of *Lent* and other fasting dayes. Wherein *du Chesne* hath spoke no more than what is extant in the Stat. of 5. *El cap.* 5. where it is said expresly, that the *forbearing of flesh was meant onely politickly, for the increase of fishermen and mariners, &c.* Or if you think, as I doe, that hee did not consult the Statute for it; then out of doubt, he borrowed it from (u) *Sanders de schismate Anglicano*, where it is said *terminis terminantibus*, in this case of *Lent*, and fasting dayes, and in this onely, *Non religionis, sed publici tantum commodi causa hoc ipsum mandari*. Your other *French-man*, the freedome of whose language you so much commend, took his hint from the same hand also: and you are but a Doctor *Slanders*, to joyn with him and them in any thing, which tends to the dishonour of so brave a Lady. This said, you wheele about to fetch another blow at the Queenes altar, placing a *crucifixe* on the same, (which stood there but a little while) and then demand whether the *Parish Churches* (x) were *to take patterne by this, who might not possesse a picture in this*

Cap. 2.

(u) *In lib.* 3.

(x) pag. 39.

kind

Sect. 1.

kinde, no not any of the Subjects in their private houses. A thing impertinently brought in, but that you will be medling with you care not what; and having brought it in, will make it good some way or other, but you care not how. For for the proofe of this, though not worth the proving, you cite the 45. Article of and for the *Regall visitation*, viz. (x) *Whether you know any that keep in their houses, any undefaced Images, tables, pictures,* and cut off all the rest with an &c. Reade on then, *pictures, paintings, and other Monuments of fained and false miracles, pilgrimages, Idolatry, and superstition, and doe adore them. Voyla Monsieur,* not the *possessing,* but the *adoring* of the *crucifixe,* was enquired into: and yet would faine foole the people, as if it were not lawfull to possesse a *crucifixe,* or any picture in that kinde; much lesse to have them in our Churches. Welfare the *French-men* yet, *who* (y) *out of the freedome of their nation, will be sure,* parler tout, *and conceal nothing that ever they heard of.* You have a more retentive faculty, and you make your best of it. Your next quotation, that *Images of Christ be not onely defects, but also lies,* for which you vouch the *Homily* against the *perill of Idolatry,* is ἀναίρων *dictum,* nothing unto the point in hand; but that you are a venturous gamester, and love to have at all, whatsoever it cost you. For if you take the reason of the *Homily* with you, (z) which is, that *of the Godhead which is the most excellent part of Christ, no Image can bee made:* it will appeare that in the meaning of the *Homily,* the images or picture of a mortall man, may not be only called a *defect,* but a *lie* also; because no picture can be made of the *soule,* which is the most *excellent part* of the whole man. Either speake more unto the purpose, or else hold your peace.

(x) pag. 39.

(y) *I leave him to my Margin, where he shall find two or three Frenchmen, who out of the freedome of the nation, will be sure parler tout, &c.* P. 39.

(z) part 3. p. 42

The

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The Doctors 2. Argument, (according as you pleafe to new mould his booke) is taken (you fay) from the *Queenes Injunctions*; more *pertinently*, (a) you confeffe, than was the former frō the *Queens Chappell*, but that it hath not any ſolidity to reſt upon. Why ſo? Doe not the Queens Injunctions ſay, (b) that if the Altar were tooke downe (which they commanded not) *the holy Table ſhould be decently made and ſet in the place where the Altar ſtood, and there commonly covered as thereto belongeth?* Yes, but you ſay, (c) there followeth ſomewhat which this *falſe ſingred Gentleman* left out, viz. *and as ſhall be appointed by the Viſitours:* Thereupon you conclude, that placing and adorning of the Table was referred to the *Commiſſioners*, who in their *Orders, tertio* of the Queene, appointed, *That the Table ſhould ſtand where the ſteps within the Quires and Chancels ſtood, and ſhould be covered with ſilke or buckram:* and having ſaid ſo, winde your horne, (d) and *blow the fall of the Injunction.* In all this there is no *ſolidity*, and as little truth. Thoſe words, *and as ſhall bee appointed by the Viſitors*, relate not to the placing of the Table, which was determined of in the *Injunction*; but to the covering of the ſame, wherein the ſaid *Injunctions* had determined nothing. For marke the words; "*The holy* "*Table in every Church ſhall be decently made, and ſet in* "*the place where the Altar ſtood*; What more? *and there* "*commonly covered, as thereto belongeth, and as ſhall bee* "*appointed by the Viſitors; & ſo to ſtand, ſaving when the* "*Communion of the Sacrament is to bee diſtributed, &c.* What thinke you now? what is referred unto the *Viſitors*, the placing of the Table, or the covering only? Not the placing ſurely, as you may find in the laſt period of the ſaid Injunction; viz. *And after the Commu-*

Cap. 2.

(a) pag 40.

(b) *Injunct. for Tables in the Church.*

(c) pag. 41.

(d) *And there, if you be a good Hunts man, you may winde your horne, and blow the fall of that Injunction, p. 41*

nion

Sect. 1.

nion done, from time to time (not till the *Visitours* should determine otherwise) *the same holy Table to bee placed where it stood before.* Then for the *Orders* of the yeare 1561. can you finde any thing in them that crosseth the *Injunction?* Take the whole *Order* as it lieth, and then *winde your horn*, (e) "*It is ordered also*, that the *steps* "which be as yet at this day remaining in any *Cathe-* "*drall, Collegiate*, or *Parish Church*, bee not stirred or "altered, but bee suffered to continue. And if in any "*Chancell* the *steps* bee transposed, that they bee not "erected againe, but that the *steps* be decently paved, "where the *Communion Table* shall stand out of the "times of receiving the Communion, having thereon "a faire linnen cloth, with some covering of silke, "buckram, or other such like for the cleane keeping "of the *said cloth.* No order here, for altering the Communion Table from that place and posture in which it had beene situated by the Queenes *Injunction:* or that it should stand *where the steps within the Quires, or Chancels stood*; much lesse as you have made it in your falsified Copie of the Bishops letter; *where the steps to the Altar formerly stood:* as if they would not have it stand close along the wall, but neere unto the *steps*, and (e) so *from the wall*, as you thence most shamefully collect. Now whereas it is appointed further in the said *Orders*, (f) that *there be fixed upō the wall over the said Communion board, the Tables of Gods precepts imprinted for the said purpose*; or as in the (g) *advertisements* of An. 1564. *upon the East wall over the said Table:* the Doctor laying all together concluded thus, that being the Table was (by the *Iniunction*) to bee placed where the Altar stood; above the steps, (as by the *Orders*;) and under the Commandements (as by the

(e) *Orders taken the 10. day of Oct. &c. Order 4.*

(e) *They setled it from the wall, and so it continued, &c. p. 42.*

(f) *Order 5.*

(g) *Advertisements partly for due order, &c. Printed 1584. p. A. 4. 2.*

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the *Orders and Advertiſements*;) therefore it was to ſtand all along the wall. Againſt this you have nothing to reply, but bold conjectures. (h) *Why not aſwell in the place of the ſteps, and endwiſe to the wall?* And (i) *why not the Commandements over the Communion board*, that is, in ſome *higher place where they may be ſeene, although the Table ſtand in the midſt of the Quire?* and *why not* (i) over the Communion Table, that is, *over the end of the Table?* I ſee you are excellent at *Tick tack*, as you have beene alwayes, and will not let a *why not* paſſe, if it come in your way. But this is, as *Domitian* ſaid of *Seneca's* ſtile, *Arena ſine calce*; and hangs together, as wee ſay in the *Engliſh* Proverb, *like pebbles* in a withe. But ſo, it ſeemes, you will not leave us. You have an other anſwer to the *Queenes Injunction*, touching the *ſetting of the Table in the place where the Altar ſtood*: which is, *that it might ſtand above the ſteps with the end Eaſtward, and the ſide Northward*, and (l) yet *obey the words of the Injunction, and bee in the place where the Altar ſtood.* How ſo? Becauſe, ſay you, you finde in *Ariſtotle* that there is τόπος κοινὸς a *common place*, and τόπος ἴδιος a *proper place*. Whence you inferre that the *Iniunction was directed to her Majeſties ſubjects, not to her Mathematicians*, and *therefore was more likely to uſe the terme of a common and ordinary, than a proper and Mathematicall place. And ſo the place of the* Altar, *in this* Injunction, *is not all and in all dimenſions, but ſome part onely of the room which the* Altar *filled*. I gather by your ſtyle, you are ſome great body, *ſome Miniſter*, as the *Licence* ſtiles you; and doubt not but you have many ſervants, although not many *Mathematicians*, attending on you. And let mee put you a familiar caſe, this once. It is a

(h) pag. 42.

(i) pag. 43.

(l) pag. 44.

Cap. 2.

thing

Sect. 1. thing I uſe not often. Suppoſe you have an old *ſide-board*, or *court-cupboard* ſtanding in your dining-room; and you command your ſervants (being no *Mathematicians*, ſuppoſe that too) to take the ſaid old *ſide-board*, or *court-cupboard* away, and ſet another in the place: If hee ſhould ſet it end-wiſe, where the other ſtood ſide-wiſe, would not your blood bee up, and your black ſtaffe about his eares? Your difference out of *Ariſtotle* betweene τόπος κοινὸς and τόπος ἴδιος, ſerves for nothing here, more than to make a ſhew, and to deceive poore people that underſtand it not. And yet in confidence of the cauſe, you tell the Doctor, that (m) for the *great paines he hath taken, with his line and levell, in finding out the place where the Altar ſtood; he might have ſpared* it all *againſt the building of a new Pigeon-houſe.* (n) *Naturam expellas furca licet*; I ſee there's a prophaneſſe in your bones, which will never out. Never did man ſpeake of ſacred things, with ſo little reverence. *Dreſſers*, and *Pigeon-houſes*, and whatſoever ſcandalous conceit comes next to hand, we are ſure to heare of. It would doe better, as I take it, if when you write next of a ſacred argument, ſome boy or other might cry out to you, as heretofore the *Prieſt* did when hee was to ſacrifice, (o) *Procul hinc, procul eſto prophane.* And ſo much for your firſt and ſecond anſwers, to the Queenes Injunction.

(m) pag. 45.

(n) Horat.

(o) Virgil.

Now for the 3. in which you have diſpoſed the flower of all your Army, your very *Ianizaries*, you tell us with like confidence, that (p) if by theſe *Injunctions*, the Table was to ſtand where the Altar ſtood; then ſhould the ſaid *Injunctions vary from the rites, which but few dayes before had beene preſcribed by Parliament, to bee uſed in the booke of Common prayers.*

(p) pag. 47.

How

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How prove you that? Marry say you, the *Minister appointed to reade the Communion, is directed to reade the Commandements, not at the end, but the North side of the table, which implies the end to be placed towards the East great window.* 2. It *was practised so in King* Edwards *time, as* is (not proved, but) *endeavoured to bee proved out of the* troubles at Francofurt. 3. *Because it is very likely that* Cox, Grindall, *and* Whitehead (*being halfe the number of the perusers of the Liturgie which was to bee confirmed in the Parliament following*) *would observe that ceremony in placing the Communion Table, which themselves abroad and at home had formerly practised.* These are the Arguments we must trust to, to confirme the point; but these will not doe it: for they are onely say-soes, and no proofes at all; and might as justly be denied by us, as venturously affirmed by you. But we will scan them severally, beginning first with that comes last, and so proceeding *ascendendo*, untill all be answered. First then, *Cox*, *Grindall* and *Whitehead*, made not up halfe the number of the Perusers of the Liturgie. The Authour whom you cite, (q) names us eight in all, *Parker*, *Bill*, *May*, *Cox*, *Grindall*, *Whitehead*, *Pilkington*, and Sir *Thomas Smith*; all joynt-Commissioners in the businesse. So that unlesse it may bee proved that three and three makes eight; (and if it may bee proved, you are more cunning at Arithmetick, than in all the *Mathematicks* beside:) *Grindall*, and *Cox*, and *Whitehead* made not halfe the number. But let that passe for once, how shall wee know that they did place the Communion Table endlong, both at home and abroad? For this wee are directed to the *troubles at Francofurt*, pag. 23. and 24. in which there is not any word that reflects that way.

(q) Camden in Eliz. An. 1550.

Sect. 1. All we finde there, is the recitall of a letter ſent from the conformable *Engliſh-men* at *Strasburgh* to the *ſchiſmaticall Congregation* of the *Engliſh-men* in *Francofurt*, about reducing them unto the booke of Common-prayers eſtabliſhed in the latter end of King *Edward 6.* which letter was delivered to them by Mr. *Grindall* and Mr. *Chambers*, and ſigned by 16. of their hands, *Grindals* being one; but not one word of *Cox* or *Whitehead*. Or grant this too, that *Grindall*, *Cox* and *Whitehead*, placed their Communion Table, endlong, when they were abroad, and might be fearefull of offending thoſe amongſt whom they lived: yet would it be no good concluſion, that therefore they appointed it ſhould bee ſo here, where they were ſafe and out of danger; and had the countenance of the Queene, who liked old orders very well, for their incouragement. You ſaw this well enough, and therefore dare not ſay it for a certaine, but (r) *a likely* matter: and likelyhoods, I trow, (except it be for you) are no demonſtrations. This ſaid, your ſecond Argument about the practiſe in King *Edwards* time, endeavoured to bee proved from the *troubles at Francofurt*, is already anſwered: Your poore (ſ) *indeavours*, and your ſimple *likely-hoods* may wel go together. Nor is there any thing in all that relation, which concernes this practiſe; more than a ſummary of the Orders in King *Edwards* Booke drawne up by *Knox* and others of that crew, to bee ſent to *Calvin*; by his determinate ſentence to ſtand or fall: where it is onely ſaid, that *the Miniſter is to ſtand at the North-ſide of the Table*. Which being a recitall onely of the *Rubrick* in the Common-prayer Booke, makes but one Argument with the firſt; or helps, God wott, but very poorely for

(r) *It being very like, that* Cox, Grindall, &c. p. 47.

(ſ) *which the writer of the Letter indeavoured to prove.* p. 46.

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for the proofe of that. But where you knock it on the head, with saying that the placing of the Table end-long, with one end towards the East great window, was the last situation of that table in K. *Edwards* time; and call (t) *Miles Huggard* for a witnesse: most sure *Miles Huggard* tels you no such matter. (u) For thus saith *Miles*: "*How long* were they learning to set "their *Table*, to minister the said Communion upon? "First they placed it *aloft*, where the *high Altar* "stood. Then must it bee set from the wall that one "might go betweene: the Ministers being in conten- "tion on whether part to turne their faces, either to- "wards the West, the North, or South. Some would "stand West-ward, some North-ward, some South- ward. How say you now. Doth *Miles* say any thing of *placing the Table end-long*. *No point*. He saith it was removed from the wall where at first it stood, that one might goe betweene the said wall and it; and so I hope it might standing *North* and *South*: but that it was placed *end-long*, not one word saith *Miles*.

Cap. 2.

(t) pag. 47, 48.
(u) *Disolaying of Protestants.* An. 1556 p. 81.

Your *out-works* being taken in, come wee unto the *Fort* it selfe, the *Rubrick*: where it is said, *the Minister standing at the north-side of the Table, shall say the Lords Prayer*. The Doctor answered this before in his *Coal from the Altar*, viz. (x) "*that being in all quadrangular* "and *quadrilaterall* figures there were foure sides, "though commonly the narrower *sides* bee called by "the name of *ends*: the Minister standing at the *north-* "*end* of the Table, doth performe the *Rubrick*, the "Table standing in the place where the *Altar* stood; "as well as standing at the *North-side*, in case it stood "with one end towards the East great window. And "this hee did conceive the rather, because that in the

(x) Coal. p. 23.

Sect. 1. "Common-Prayer Booke done into *Latin*, by the "command, and authorized by the great Seale of "*Qu. Eliz.* it is thus translated, *Ad cujus mensæ Sep-* "*tentrionalem partem, Minister stans, orabit orationem* "*dominicam*; that the Minister standing at the North- "part of the Table shall say the Lords Prayer. This is the summe of his discourse: what reply make you? First entring on a vaine discourse, touching the raptures of the soule, when it is throughly plunged in the study of the *Mathematicks*, and therein shewing your notorious ignorance, in mis-reporting the inventions of *Euclide*, *Archimedes*, and *Pythagoras*, which wee will tell you of hereafter; and blundering most shamefully in the very principles of those noble studies, in rendring the *Greek* τετράγωνον by your *æquilaterum*, p. 49. which no *Ignaro* but your selfe would have ever done: you fall on this at last, for the maine of your answere. (y) *Loquendum est cum vulgo*, when *wee speake to the people of a side, wee must take a side as they take it*; *and that the Doctor was too blame to dispute out of Geometry against custome, and that with people which are no Geometricians*: (z) *Poore subjects that are penally to obey Lawes and Canons, not being to bee spoken to according to the rules of Art*. (a) You tell us further, that *every Art hath to its selfe its owne words of art*, and thereupon produce an *Epitaph on the Chanter of Langres*; (thinke you it would not serve for one that had beene *Chanter* of *Lincolne* also?) And with another tale (b) of *Euclide*, and certaine *Diagrams* drawn in the sand by the *Egyptians*; advise the Doctor to remember, *that the Rubrick was written for the use of the English, and not of the Gypsies*. Of all this, there is little that requires an answer, consisting all of flourishes, and fencing tricks;

(y) pag. 52.

(z) pag. 49.

(a) pag. 53.

(b) pag. 57.

but

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but not one handſome ward to keep off a blow. For ſpeak man, was that *Rubrick* written for the Laitie, or for the Clergie; for the *poore ſubjects*, as you call them, or a learned Miniſtery? I truſt you are not come ſo far, as to beleeve that every Cobler, Taylor, or other Artizan, may take his turn, and miniſter at the *holy Altar*, though you have ſomething here and there, which without very favourable Readers, may be ſo interpreted. If ſo, as ſo it was, the *Rubrick* being only made for the direction of the Clergie, and amongſt thoſe the Miniſters of *Lincoln* Dioceſe, (whom I preſume you neither will nor can condemn of ſo much ignorance:) why doe you talk ſo idly of *poore ſubjects that are penally to obey lawes and Canons*, and ignorant people that are not to be ſpoken to *by rules of Art?* Cap. 2.

But this, it ſeemes, hath beene your recreation onely. For (c) *not to dally* with us *longer*, you tell the Doctor, *that learned men in theſe very particular ceremonies, which we have in hand, have appropriated the word ſides to the long, and the word end, to the ſhort length of an oblong ſquare.* This, if well done, is worth the ſeeing: and how prove you this? *Gregory* the 13. who had *about him all the beſt Mathematicians in* Europe, *when he renewed* (or changed) *the Calendar*, doth call them ſo in his *Pontificall*. *Non ſequitur*. This is the ſtrangeſt ſequele that I ever heard of. Nor can it poſſibly hold good, unleſſe it had been ſaid withall, that in the ſetting out the ſaid *Pontificall*, hee had conſulted with thoſe *Mathematicians*, in this very thing, by whoſe adviſe and counſell he renewed the Calendar. And be that granted too: what then? Why then ſay you, in *his Pontificall he makes no more ſides of an Altar, than of a man, to wit, a right ſide, and a left ſide;* (c) pag. 55.

Sect. 1. *calling the leſſer ſquares, the anterior and poſterior part thereof.* For proof of this, you cite him thus: *Et thuriſicat Altare undiq; ad dextrum & ſiniſtrum latus*, p. 144. And then againe, *in anteriori & poſteriori parte Altaris*, p. 142 of your Edition, *Venet.* 1582. being in mine of *Paris*, 1615. pag. 232. & 247. But cleerely this makes good what the Doctor ſaith. For the *anteriour* part muſt needs be that at which the *Prieſt* ſtands when he doth officiate; which by their order, is with his face to the Eaſt: and the *poſterior*, that which is next the wall, which *p.* 183. you call the back-ſide of the *Altar*. And then it muſt needs be, that the two ſides thereof, as they are called in the *Pontificall*, muſt be the North-end, and the South-end, which juſtifieth directly the Doctors words, when he affirmeth (d) that the *Rubrick*, "(according to the meaning and intent thereof) is as "well fulfilled by the Miniſter, ſtanding at the North "end of the Table, placed along the wall, as at the "*north ſide* of the ſame ſtanding towards the window. I hope you have no cauſe to brag of this diſcovery. That which comes after, concerneth the tranſlation of the book of Common prayer, (e) by *Walter Haddon*, as you conjecture: which you except againſt, as recommended to a few Colledges, and not unto the Church of *England*: and yet acknowledging in your *margin*, that it was recõmended unto all the Colledges, which are the Seminaries, no doubt, of the Church of *England*. 2. That it never was confirmed by Act of Parliament, or by K. *Iames* his Proclamation; but take no notice of the authorizing thereof under the great Seale of Q. *Elizabeth*, no leſſe effectual for that purpoſe than a Proclamation. 3. That in that tranſlation (f) the *Calendar* is full of Saints, and ſome of them got into *red ſcarlet*;

(d) *Coal from the Altar*, p. 24.

(e) pag. 56.

(f) pag. 57.

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ſcarlet; (had it been black ſcarlet, or ſome other colour, it had been more conſiderable) which howſoever it may caſt ſome ſcandal on the Queen (whom you have a ſtitch at) is nothing to the prejudice of that tranſlation of the *Rubrick*. 4. That Dr *Whitaker*, when he was a young man, was ſet by *his Vncle, the Deane of Pauls, to tranſlate it again into Latine*, which makes you think that *other verſion was either exhauſted, or miſliked*. Miſliked you cannot ſay, till you bring a reaſon; and if it was ſo ſoone exhauſted, it is a good argument that it was well done, and univerſally received. Laſtly, you fly to your old ſhift, affirming, that thoſe times conſidered, the *Liturgie* was *tranſlated rather to comply with the forraign, than to reigle and direct the Engliſh Churches*. Which were it ſo, yet it makes nothing to this purpoſe. For whether it be *pars ſeptentrionalis*, the northerne part, or *latus ſeptentrionale*, the northern ſide, it muſt be equally diſpleaſing to the *forraign Churches*, (for you mean onely thoſe of the Church of *Rome*) in which the *Prieſt* officiating is injoyned to ſtand *in medio Altaris*, with his back towards the people; being a different way from that preſcribed the Miniſter in the Liturgie of the Church of *England*. Certes you doe but *dallie* in all you ſay; and ſhew your ſelfe a ſerious trifler, but a ſorry diſputant. Cap. 2.

Securi de ſalute, de gloria certemus (g.) I muſt have one pull more with you about this *Rubrick*; and ſince you give ſo faire an hint, about the *Statute* which confirmes it; The Parliament 1. of Qu. *Elizabeth* began at *Weſtminſter, Ian.* 23. *An.* 1558. and there continued till the 8. of *May* next following: in which there paſſed the *Act, for uniformity of Common prayer, and ſervice of the Church, and adminiſtration of the Sacra-*

(g) Tacit. de vit. Agric.

Sect. 1.

ments, cap. 2. Together with this *Act* there passed another, whereby the Queene might delegate what part she pleased, of her supreme power *in Ecclesiasticis*, to such Commissioners as she should appoint, according to the forme in that Act laid downe. Presently on the dissolving of the said Parliament, the Queene sets out a booke of *Injunctions, aswell to the Clergie, as to the Laitie of this Realme:* in one of which (h) *Injunctions*, it is cleere and evident; that howsoever *in many and sundry parts of the Realme, the Altars of the Churches were removed, and Tables placed for the administration of the Sacrament: yet in some other places the Altars were not then removed, upon opinion of some other order to be taken by her Majesties Visitours.* This put together, I would faine have leave to aske this question. The *Rubrick* ordering that the *Minister shall stand at the north-side of the Table*, (there where tables were;) and in so *many places* of this Kingdome, the *Altars standing* as before: where should the Minister stand to discharge his duty? Not in the *middle* of the Altar, as was appointed in the Liturgie of K. *Edw. An.* 1549. That was disliked and altered in the Service-booke of the yeere 1552. confirmed this Parliament. Nor on the *north-side*, as you call a *side*: for that supposeth such a situation, as was not proper to the Altar. Therefore it must be at the *northern end*, or narrower side thereof, as before was said; or else no Service to be done, no Sacraments administred. The Parliament was so farre from determining any thing touching the taking downe of Altars, that a precedent Act 1 *Mar. cap.* 3. for punishment of such as should deface them, was by them continued. This was left solely to the Queene, the Metropolitan and Commissioners, to be done, or

(h) *Injunct. for Tables in the Church.*

not

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not done, as might ſeeme moſt convenient to them: and yet the Parliament confirmed that *Rubrick* for *ſtanding at the north ſide of the table*. And for the *Queen*, the Bp yeelds it in his letter, that ſhe and her *Commiſſioners* (or as your altered Copie hath it, *ſhee and her Counſell*) *were content the Altars ſhould ſtand* ſtill as before they did: the *Injunction* leaving it as a thing indifferent, and *of no great moment, ſo that the Sacrament be duly and reverently adminiſtred*. Neither did the *Commiſſioners* in their Viſitation, determine any thing for taking downe of *Altars*, where they found them ſtanding, that we can meet with in their *Orders* of the yeer 1561. Nor need you ſtick at the word *Table*, mentioned in the *Rubrick*, confirmed in that Parliament, as if that did imply, or intimate the neceſſary taking down of *Altars*. For you your ſelfe have told us, that ſacrifice and Altars being relatives, no ſooner (i) was the *ſacrifice aboliſhed, but theſe (call them what we will) are no more Altars, but tables of ſtone and timber*; in the Epiſtle to the Vicar. So then, that which was once an *Altar*, when there was a *ſacrifice*, (the *ſacrifice* of the *Maſſe* you mean) is now become a *table onely*, as your ſelfe conceives it, whether of ſtone or timber, that's no way materiall: and therefore ſtanding as they did when the *Act* was made, the Miniſter could not poſſibly officiate at the *north-ſide*, unleſſe you call the narrower end, a *ſide*, as the Doctor doth; and as your ſelfe doe, did you underſtand your ſelfe, out of the *Pontificall*. Beſides, the meaning of the Act is to be conſidered, not the words alone: which was to fixe the Miniſter to ſome certaine poſture. For in K. *Edwards* firſt Liturgie, *An.* 1549. the Miniſter was appointed, as before is ſaid, to ſtand *in medio Altaris*, with

Cap. 2.

(i) pag. 16.

Sect. 1. with his back towards the people. After, when as the King had commanded to take downe the *Altars*, and to set up *Tables*, then followed first a difference about the situation of those *Tables*; some being *placed* like *Altars*, and some like *tables*, according as we have it in the Acts and Monuments, *part* 2. *pag.* 700. Hereupon followed that confusion which *Miles Huggard* speakes of, amongst the Ministers themselves: *some standing north-ward, some south-ward, and some west-ward.* For remedy whereof, it was appointed in the second Liturgie, that hee, the Minister, should have some certaine point, whereupon to fixe: your selfe affirming, (k) that *this contention was determined by the* Rubrick, *still in force, for the* North-side *of the Table.* So that the meaning of the *Rubrick* being onely this, to assigne the Minister some certain point whereon to fasten his aspect, in his officiating at the holy *table*: that meaning is aswell complyed withall, in standing at the north or narrower side thereof, placed along the wall; as standing at the longer side, with one end towards the East great window. Nay I will goe a little farther, and put it to consideration, (and no more than so) whether the Rubrick ordering that the Minister shall stand at the North side of the Table, doth not imply the Tables standing Altarwise, close along the wall, if within the Chancell; and close to the partition, if within the Church. And I propose it on this ground: Because in case it had been meant in the composure of that Rubrick, that the holy Table should stand endlong, and farre off from the wall, or the partition, the fittest posture for the Minister had beene at the East-end thereof, with his face downwards, towards the people. Certaine I am, that in

(k) pag. 48.

that

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that posture he would be best both seen and heard of all the Congregation, (better by far than standing at either side thereof either north or south) which seems to be the thing most stood upon in the Bishops letter to the Vicar. But I propose this onely as a consideration, I affirme it not. Cap. 2.

Next, wee must follow you to the third Argument of the Doctor, drawne from the exercise of that supreme power *in Ecclesiasticis*, which is invested in the King. For granting (l) that the *King may command a greater matter of this nature, than that the Table should be placed where the Altar stood:* you onely seeme to doubt (m) whether his Majesty hath any way declared his pleasure, that hee would have it so or not. Before, you asked the Doctor where the King *commanded* it, as if not any thing but an expresse command, had the power to stir you: when other men, as wise as you, have thought the intimations of a Prince, in matters (n) of *indifferent nature*, (as you acknowledge this to be) sufficient inducements for a subject to conforme thereto. Now you have changed your style, and onely stand on the denyall, that his most sacred Majesty hath not in this case *declared his pleasure:* you meane, perhaps, not so declared it, as that it pleaseth you to obey his pleasure. The Doctor saith (o) in briefe, that *his sacred Maiestie hath hereupon already declared his pleasure in the case of S.* Gregories, *and thereby given encouragement to the Metropolitans, Bishops, and other Ordinaries, to require the like in all the Churches committed to them.* Your answer is as short, but not halfe so sweet, (p) that it *is most untrue, that his Maiesty hath declared in that Act, one word of his pleasure hereupon:* i. e. (as you expound your selfe) *a-*

(l) pag. 42.

(m) pag. 58.

(n) *The Bishop entring into a discourse of the indifferencie of this circumstance*, p. 8.

(o) *Coal*, p. 63.

(p) pag. 58.

gainst

Sect. 1. *gainſt the contents of the Biſhops letter.* Moſt gravely ſpoken. What had his Majeſty to doe with the *Biſhops letter*, that hee ſhould ſignifie his pleaſure thereupon, when as the merit of the ſame was not called in queſtion? *Aquila non capit muſcas*, you know the proverbe. The buſineſſe then in queſtion, was the ſtanding of the Table in S. *Gregories Church*, which by the Ordinary there, was placed *Altar wiſe*: and his moſt ſacred Majeſty did *thereupon declare his pleaſure, approving and confirming the Act of the ſaid Ordinary*. You chalenge this as moſt *untrue*, and preſently fall foule on the poore man, for *libelling againſt the Biſhop, malicious falſifying of his Authors in every page*: and finally (your owne turne ſerved) for comming to that *height of impudency*, as *ponere os in cælum*, to out-face *heaven it ſelfe, and miſreport the iuſtice of ſo divine a Maieſty*. Why ſo? Becauſe, ſay you, *If we abſtract from this Declaration, (which the bold man hath printed for an Act of Counſell) the allegations, which he*, the ſaid bold fellow, *calleth the relations of both parties; and his Maieſties iuſt pleaſure for the diſſolving of the appeale: the remainder will prove a full confirmation of the Biſhops letter*. If ſo, *then* (q) *frange leves calamos, & ſcinde Thalia libellos*, the Doctor tooke much pains to little purpoſe. And that it is ſo, you are peremptorie, as in all things elſe, becauſe the Declaration tells us, "That the liberty given by the "Communion booke, or Canon, for placing the "Communion Table in any Church or Chappell "with moſt conveniencie, is not to be underſtood, "as if it were ever left to the diſcretion of the Pariſh, "much leſſe to the particular fancie of any humorous "perſon, but to the judgement of the *Ordinarie*, to "whoſe

(q) Virgil.

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"whose place and function it doth properly belong "to give direction in that point, both for the thing it "self, and for the time when and how long, as he may "finde cause. These are his Maties words indeed, *mentis aureæ verba bractеata*, as you rightly call them: but they oppose not any thing that the Doctor saith. You finde not in the Doctor, that the placing of the holy Table, or the interpreting of those *Canons* and *Rubricks* which concerne it, was either left to *the discretion of the Parish*; or *to the particular fancie of any humorous person* in the same: which is the onely thing which that part of his Majesties Declaration doth relate unto. That which the Doctor saith is this, that by the *declaration* of his Majesties pleasure in that present businesse, there was *incouragement given to the Metropolitans, Bishops*, and *other Ordinaries* to doe the like: *i. e.* to place the *holy table* in the severall Churches committed to them, as it was placed in S. *Gregories* by the *Ordinary* thereof. This I am sure his Majesties words, which you applaud so, doe not contradict. And on the other side, that the whole Declaration laid together, gives that incouragement to the Ordinaries, which the Doctor speakes of, you might plainely see; but that your Ordinary had no minde to be incouraged to so good a worke; which you deride and scorne throughout your book, as shall be shewne more fully in the next Chapter. Meane time, that all the world may see, how wilfully you shut your eyes, and stop your eares, against whatever is contained therein, which you like not of; I will once more set downe the said Declaration, and after, gather thence some few observations, either to cure you of your wilfulnesse, or to shame you for it.

Sect. 1.

At White Hall the third day of November, 1633.

Present, the Kings most excellent Majestie.

Lo: ArchB. of Cant.	*Lo: Chamberlaine.*
Lo. Keeper.	*E. of Bridgwater.*
Lo: Archb. of York.	*E. of Carlile.*
Lo. Treasurer.	*Lo: Cottington.*
Lo: Privie Seale.	*M. Treasurer.*
Lo: D. of Lennox.	*M. Comptroller.*
Lo: High Chamberlain.	*M. Secretary Cooke.*
E. Marshall.	*M. Secretary Windebank.*

THis day was debated before His Majesty sitting in Counsell, the question and difference which grew about the removing of the Communion table in S. *Gregories* Church, neere the Cathedrall Church of S. *Paul*, from the middle of the Chancell to the upper end, and there placed *Altar-wise*, in such māner as it standeth in the said Cathedrall & Mother Church, (as also in all other Cathedrals, and in his Majesties

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jesties owne Chappell) and as is consonant to the practise of approved Antiquity. VVhich removall and placing of it in that sort, was done by order from the Deane and Chapter of S. *Pauls*, who are *Ordinaries* thereof, as was avowed before his Majesty by Dr. *King*, and Dr. *Montfort*, two of the Prebends there. Yet some few of the Parishioners, being but five in number, did complaine of this Act by Appeale to the Court of Arches, pretending that the book of Common-prayer, and the 82. Canon, doe give permission to place the Communion Table, where it may stand with most fitnesse and convenience. Now his Majesty having heard a particular relation made by the Counsell of both parties, of all the cariage and proceedings in this cause, was pleased to declare his dislike of all Innovation, and receding from ancient constitutions, grounded upon just and warrantable reasons, especially in matters concerning Ecclesiasticall order and government, knowing how easily men are drawne to affect novelties, and how soone weake judgements in such cases may be overtaken and abused. And he was also pleased to observe, that if those few Parishioners might have their wills, the difference thereby

Cap. 2.

Sect. 1. thereby from the foreſaid Cathedrall Mother Church, by which all other Churches depending thereon ought to be guided, would bee the more notorious, and give more ſubject of diſcourſe & diſputes that might be ſpared, by reaſon of S. *Gregories* ſtanding cloſe to the wall thereof. And likewiſe for ſo much as concerns the liberty given by the ſaid *Common* booke or *Canon*, for placing the Communion Table in any Church or Chappell with moſt conveniencie: that liberty is not ſo to be underſtood, as if it were ever left to the diſcretion of the Pariſh, much leſſe to the particular fancy of any humorous perſon, but to the judgement of the *Ordinary* to whoſe place and function it doth properly belong to give direction in that point, both for the thing it ſelf, and for the time, when and how long, as hee may finde cauſe. Upon which conſideration his Maieſty *declared himſelfe, That hee well approved and confirmed the Act of the ſaid Ordinary*, and alſo gave command, that if thoſe few Pariſhioners before mentioned, doe proceed in their ſaid Appeale, then the *Dean of the Arches* (who was then attending at the hearing of the cauſe) ſhall confirme the ſaid *Order* of the aforeſaid *Deane* and *Chapter*.

This

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This is the Declaration of his ſacred Majeſtie, faithfully copied out of the Regiſters of his Counſell-Table. Out of the which I doe obſerve; Firſt, that the *Ordinary* did *de facto*, remove the Communion-Table from the middle of the Chancell, and place it *Altar-wiſe* at the upper end. Secondly, that in the doing of it, they did propoſe unto themſelves, the patterne not alone of their owne Cathedrall Mother Church, but of all other Cathedralls, and his Majeſties Chappell; and therewithall the practiſe of approved Antiquity. Thirdly, that His moſt excellent Majeſty upon the hearing of the buſineſſe, declaring his diſlike of all *Innovations*, did yet approve the order of the *Ordinary*; which ſhewes, that hee conceived it not to bee any variance from the ancient conſtitutions of this Church. Fourthly, that all *Parochiall* Churches ought to bee guided by the patterne of the *Mother* Church, upon the which they doe depend. Fiftly, that not the people, but the *Ordinary*, is to interpret as well the *Rubrick* as the *Canon*, touching the moſt convenient placing of the holy Table. Sixthly, that it pertaineth to the place and function of the *Ordinary*, to give directions in that kinde, both for the thing it ſelfe (*how it ſhall ſtand*) and for the time, when and how long, (*it ſhall ſo ſtand*) as hee findes occaſion. And laſt of all, that notwithſtanding any thing that was objected from the ſaid Canon and Communion Booke, his Majeſty did well *approve* the Act of the ſaid *Ordinary*; and not *approve* it onely, but *confirme* it too, giving command to the Deane of the Arches, that he ſhould finally and judicially *confirme* the ſame, if the appeale were followed by the ſaid Pariſhioners. This is, I Cap. 2.

Sect. 1. trow, a *Declaration of his Majesties pleasure*; not onely in relation to the present case, that of S. *Gregories* then and there by him determined; but to all others also of the same nature. Hee that so well approved that Act of the Deane and Chapter of S. *Pauls*; would questionlesse approve the like in another *Ordinarie*. For being the case is one, the *Chappells Royall* still the same, the *Mother Churches* no lesse to be followed by the *Parochials* in one place than others: why should you thinke the sentence or decision should bee different? Or if you thinke this Declaration of his Majesties pleasure is no incouragement to other *Ordinaries*, to bring the Parish-Churches to conforme with the *Cathedrals* in this particular; because his Majesty doth not say, in termes expresse, that hee would also very well approve the like in all other *Ordinaries*: you doe notoriously bewray, either your ignorance or wilfulnesse, or some worse condition. For know you not that Maxime in the *Civill* lawes, (r) *Sententia Principis jus dubium declarans, jus facit quoad omnes?* or that the Civill Lawyers say, *Rex solus judicat de causa à jure non definita?* If not, consult that learned case of the *Post-nati*, stated by the Lord Chancellour *Egerton*, pag. 107. whom you have elsewhere cited, and must needs have seene. The *Declaration of the Kings pleasure*, what ever you thinke of it, is no triviall matter: and that not onely in such things as hee shall command, but such as he alloweth of, *confirmes*, and sets his *approbation* on them. The booke of (t) *Institutes*, if you went no further, could tell you somewhat to this purpose: Where it is said, (construe it as you list your selfe) *Quodcunque Imperator per epistolam constitnit, vel cognoscens decrevit,* (N.B.) *legem esse constat:*

(r) Cod. l. 1. tit. 14. l. 12.

(t) Iust. Instit. lib. 1.

and

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and is to ſtand for good in whatſoever caſe and buſi- Cap. 2.
neſſe of the ſame nature; unleſſe it be in perſonal matters of *præmium & pœna*, and ſuch like. Regall deciſions in this kind, are like the *ruled caſes* (as they cal thē) in the *Common* law; or the *Reſponſa prudentum*, the judgements and determinations of the reverend *Sages* in that profeſſion, extant in their Reports, Termebookes, and Commentaries: Firſt made in reference to the cauſe which was then before them, but of authority (at the leaſt directive) in all other buſineſſe of the like condition, till over-ruled in open Court by equall both authority and judgement. And it is a good rule in ſuch bouts as this, (t) *De ſimilibus ad ſimilia judicium & argumentatio recipiuntur*. Laſt of all, for the *Canon* lawes, (that you may ſee how much all Lawes condemne you for your obſtinate folly) what is the whole body of the *Decretals* (one of the greateſt parts thereof) but a collection of particular *Reſcripts* and deciſions made by ſeverall Popes, upon particular and emergent caſes? which being ſo made, are ſtill remaining on record as judgements, ſentences, or deciſion, for all and every caſes of the like condition; *Volentes igitur ut hac tantum compilatione omnes utantur, in judiciis & in ſcholis*, as in the Proeme to the worke. This is, I truſt, enough to ſhield the Doctor from your fury, for ſaying onely that by this *Declaration of his Majeſties pleaſure*, in that one particular, *the Metropolitans, Biſhops, and other Ordinaries had no ſmall incouragement*, to reduce private Pariſh Churches to an uniformity with their Cathedrall. Againſt the which, as you have not one word to ſay, but your owne *ipſe dixit*, that it is untrue; and your owne *mecum ſtatui*, that nothing ſhall perſwade you to the contrary, as

(t) Poſt-nati. pag. 41.

Sect. 1. long as Mr. *Alderman* of *Gr:* and the good people of the Dioceſſe are not pleaſed withall: ſo might we well have ſaved this labour, and left you to the ſingularity of your ſullen humour. And ſo I leave you for this time; only, I cannot chooſe but marvell why you ſhould lay ſuch impudency to the Doctors charge, for (u) *miſreporting the Iuſtice of ſo divine a Majeſtie*; which he reports in the ſame words he found it copied forth unto him; or calling him *bold fellow*, for *printing* it *for an Act of Counſell*, being a Declaration of his Majeſties pleaſure at the *Counſell board*, and which you call an *Act* your ſelfe, in the ſelfe-ſame page: or finally correcting him, for ſaying the *Relation of both parties*, not the *Allegation*; when as the word *Relation* onely is in his copie of the Act. Had he dealt ſo with you, you would have called him halfe a dozen times, *Animal pugnaciſſimum*, *Gander*, *Common Barretter*; and I know not what: you being in this caſe like the Cock, that is well fed with Garlick before the fight, who ſeekes to over-match his Adverſary, rather with rankneſſe of breath, than ſtrength of body.

(u) pag. 58.

Chap. III.

Of the Epiſcopall authority in points of Ceremony; the piety of the times, and good worke in hand; and of the Evidence produced from the Acts and Monuments.

The Miniſter of Linc: *arts and aymes in the preſent buſineſſe. Dangerous grounds laid by the* Miniſter of Linc: *for over-throwing*

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ing the Episcopall *and* Regall *power. He misreports the meaning of the Councell of* Nice, *to satisfie his private spleen. The* Minister of Linc: *overthrows his owne former grounds by new superstructures; protesteth in a thing against his conscience. Chargeth the Doctor with such things as he findes not in him. Denyeth that any one thing may have two knowne and proper names; therefore that the Communion table may not be called an Altar also; and for the proof thereof doth falsifie his owne authorities. The Doctor falsified againe, about the* Canons *of the yeare* 1571. *The* Minister *beholding to some* Arch-deacons *for his observations. Their curtalling of the* Bishops *power, in moving or removing the* Communion table, *to advance their owne. The* piety of the times, *and the* good worke *in hand, declared and defended against the impious and profane derision of the* Minister of Linc. *The testimonies of* Fryth, *and* Lambert, *taken out of the* Acts and Monuments, *cleared from the cavils of the* Minister of Linc. *The* Minister of Linc: *cuts off the words of* Lambert, Fox, Philpot, *and Bishop* Latimer, *and falsifieth most foulely the* Acts and Monuments: *Corrects the Statute and the Writ about the* Sacrament of the Altar: *Pleads poorely for the Bishop of* Lincolne *and Deane of* Westminster, *in the matter of* Oyster-boards *and* Dressers: *and falls impertinently foule on the Bishop of* Norwich.

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Sunt quos curriculo pulverem Olympicum collegisse juvat, &c. (For still I follow him up and down in his owne fancies.) The Poet tels us of some men that had a great delight in the *Olympick* exercises, in hope to winne the prizes which were there proposed. Our *Some-body, some Minister, some* I know not who, hath an itch that way; a great desire to get the prize; and I cannot blame him. *Terrarum Dominos evehit ad deos?* What? to be hoysted up by the common people, as a man more than mortall, one so like the gods, that it is hard to say whether he or *Iupiter* be the better man? Who would not venture a fall, to find such applause? Horat. Carm. 1. lib. 1.

Sect. 1. especially considering with what ease it may be attained. And certainely in two things hee is very like them. For he doth onely raise a dust, *colligere pulverem*, as the Poet hath it, and labour what hee can *evitare metam*, to shoot as wide as it is possible from the mark he aimes at: not caring (so hee looke like some furious driver, and make his chariot wheeles runne on, and rattle,) how it succeeds with him in the maine of the Argument. In the last Chapter, as hee tells us, he hath (a) *reduced into a body all the Regall*; and in this, all the *Ecclesiasticall power, which the poore fellow*, whosoever hee was that wrote *the Coal from the Altar, conceived to be any way opposite* to his Lordships letter. In doing which, and patching up a broken *Cento*, out of particular and (by him) dismembred passages, collected here and there tumultuously from the Doctors booke; he raiseth such a filthy dust, that one can hardly see what it is he aimes at; and yet he may come off the better, if he misse his mark. However, having undertaken him, we must doe our best, to blow away this dust, and cleere the passage, that every one may see his courses, and what poore shifts he useth to attaine the prize hee so much longeth for. The Doctor saith in severall places of his booke, "That the *Ordinary, of his owne authority, may*, if hee "please, *appoint the Communion-table to stand Altar-*"*wise*: that his most sacred Majesty hath *given in-*"*couragement to the Bishops and other Ordinaries* so to "do, in his decision of the case about S. *Gregories*: and therefore as the case then stood with the Doctors "friend, being it was *exacted of his Ordinary*, it did "*require more of his obedience, than his curiosity*. "Otherwise should all men be so affected as to demur

(a) pag. 60, 61.

"on

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"on the commands of their Superiours, in matters of "exteriour order and publick government, till they "are satisfied in the grounds and reasons of the said "commands; or should they flie off from their duty, "at sight of every new device that was offered to "them; there would soone be a speedy dissolution "both of Church and State. And to that purpose "there was used a speech from *Tacitus*, (b) viz. "*Si ubi jubeantur quærere singulis liceat, pereunte obse-* "*quio imperium etiam intercidit.* So farre you cite him rightly, (which I wonder at, being a fault you are not guilty of too often) save that you left out that of *every new device*, there mentioned: as loath to be conceived (c) *a Divine of invention*; affecting as you do, to be accounted one of *judgement*. What you replie to this we shall forthwith see: that which concernes the *incouragement given to the Bishops and other Ordinaries*, by his sacred Ma^tie, first being wiped off in this short *parenthesis*, (d) *the contrary whereof you have shewed in* the precedent Chapter. Short work, beleeve me. You have as ready a way to confute an Adversarie, as hee that undertooke to confute the *Cardinall*, with these two words, *Mentiris Bellarmine*. But since you doe appeale to your performaece in that Chapter, we must observe your method also, (being you are so good an *Artist*) and tell you with more truth, though not more words, that *I have shewne the contrary in the* former *Chapter*, to that which you affirme in this so bravely.

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(b) Hist. l. 1.

(c) *whereas indeed he is but a Divine of invention, &c. p. 1.*

(d) pag. 61.

Your answer to the next is more, but not more materiall. The Doctor told you that the *Ordinarie of his owne authority, might* (if he pleased) *appoint the Communion table to be set* up in the place where the *Altar*

Sect. 1. ſtood, and there placed Altar-wiſe as in the Mother Churches, and the Chappels Royall. And he had good authority, hee thought, for what he ſaid; His ſacred Majeſty having ſo declared it in the deciſion of the caſe about S. *Gregories*: affirming then and "there, that it properly belongeth to the place and "function of the *Ordinary*, to give direction in that "point, both for the thing it ſelfe, and for the time, "when and how long, as he may finde cauſe. *O mentis aurea verba bracteata*, (e) His Majeſties *Reſcript fit to bewritten in plates of gold, is this*, and *this onely, concerning the point of controverſie*. However you applaud not His Majeſties approbation and confirmation of what was done by the Deane and Chapter of S. *Pauls*, in the caſe there handled; as croſſing *ex diametro* your owne reſolutions: yet this particular clauſe you have ſelected for an *Euge tuum*, a paſſage not to be extold ſufficiently. But not being conſtant to your ſelfe, we muſt expect you ſhould confute it, and ſo eate your words. Nor doe you meane our expectation ſhould be fruſtrate. For entring on a vaine diſcourſe of Epiſcopall government, which is to be, you ſay, by (f) *Canon Law*, not by *Canon ſhot*: you fall to telling us, that they neither *have, nor challenge any exorbitant power over their Clergie, Lawes, Canons*, and *Acts of Parliament* (with a ὑπόνοια, *(eſpecially over Acts of Parliaments*;) that they muſt *govern with a power of moderation, not of domination*; that *ſitting in their Chaires they are to judge according to the Canons, and not of the Canons*: (g) that *whatſoever power the Prelates* had in former times *of making Canons*, and *inflicting penalties* in the ſame, it was all taken from them by K. *Henry* 8. and therefore if the *Ordinaries*

(e) pag. 59.

(f) pag. 65.

(g) pag. 66.

now

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now command where there is no Canon in force, it layes a burden and grievance upon the subjects, from which they may appeale as a thing unjust: Appeales being in *the Canon Law,* as *ancient in the Church of God* as the *Canons themselves*; and purposely allowed of, because possibly a *Prelate may propose unto himself some peevish, wrangling and waspish humour of his owne, in stead of a Canon.* Hereupon you conclude, (whatever hath beene said of his sacred *Majestie* in those his *mentis aureæ verba bracteata*) that it is untrue, (h) that *the Ordinary hath any authority of his own, (as he is Ordinary) to place the holy table in one or other situation.* And therefore for your part, (Let the King use his *pleasure* in *approving* and *confirming* what he hath a mind to;) (i) the *Liturgie continuing as it is, you had far leiver be he that should obey (without offence to any man in place be it spoken) than he that should peremptorily command in this kinde of Alteration.* And as for the obedience of the people, the Ordinary may indeed expect it, (k) If hee *command according to the Lawes and Canons confirmed, for otherwise he is in his excentricks, and moves not as he ought to doe:* Nay, if the Ordinary should command where there is (l) *no law or former Canon in force,* being it is a thing *uniust* that he should so doe, it is *by consequence, of a nature, whereunto obedience is no way due.* (m) *Not that you would advise any Clergieman of what degree soever, to oppose his Ordinary, either in this or any other particular of so low a nature*; No, God forbid; you have more wit I trow than so; but that you have a minde to lay such grounds, as any factious spirit may fly out upon, without more advising. For tell mee, to what purpose else is all this discourse; His Majesty being the best *Interpreter* of the

(h) pag. 67.

(i) pag. 69.

(k) pag. 68.

(l) pag. 66.

(m) pag. 67.

Canon,

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Canon, hath left the matter absolutely unto the *Ordinarie*, as *properly belonging to his place and function*: yet if the Ordinarie doe command it, hee is in his *eccentricks*, commands a thing for which there is no law or *Canon*, judgeth not by the *Canons*, but of the Canons, governes his Clergie as a Generall doth his Army in a drunken mutinie; rather affects a *domination* than a *moderation*, and finally proposeth somewhat out of a peevish, wrangling, and waspish humour, to which obedience is not due, *non si me obsecres*. What is this (n) up and downe thinke you, *I. C.* or *T. C.* as you phrase it *pag.* 70 ? This is an excellent kinde of Argumentation, to weaken not alone the *Episcopall*, but the *Regall* power: as if the one had no authority to *interpret* Rubricks; nor the other to proceed according unto that *interpretation*. Hee that can gather any better conclusion from such factious premises, must have some *Lincoln Logick*, which never grew in either University. I will not tell you here, that I conjecture you doe aime at some particular, in this extravagant discourse; as if all matters of the Church were carried in a higher straine than they ought to be; because in a more orderly and canonicall way than your queasie stomack can admit of: but I must tell you needs, that you have falsified most abominably the *Councell* of *Nice*. You tell us, it is possible, a Prelate may propose unto himself some *peevish, wrangling, and waspish humour* of his owne in stead of a Canon; from which there lyeth an *Appeale* by the Canon Law: And for that purpose cite those words of the Councell of *Nice*, *cap.* 5. Μικροψυχία, ὀργιλότης, ἢ τινα πονηρὰν ἀνάγκην. But as you doe translate them falsely, for your private aime; so you have made the Councell say

(n) *Here is not onely* I. C. *but* T. C. *up and down, p.* 70.

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ſay what it never meant. The Councell ſpeaks not there of any poſſibility, that Biſhops ſhould propoſe unto themſelves their owne *peeviſh, waſpiſh, wrangling humours*, in ſtead of *Canons*. All that it ſaith is this, Ἐξετάζεσθαι &c. (o) "It is required that no man ſhould "bee excommunicate by his Biſhop, either out of "weakneſſe, ſtomack, or any other kind of harſhneſſe; "& that there ſhould be Synods twice in every yeer, "for the particular examination of ſuch matters. Call you this a propoſall of their own waſpiſh, wrangling and peeviſh humours, in ſtead of Canons? But that you have a *Licence* to ſay what you liſt, you durſt never have ſaid it.

(o) Concil. Nicen. c. 5.

And yet, I thinke wee may forgive you both this and that extravagant diſcourſe which before wee ſpake of. For you have made us very faire amends, *Amends for Ladies* ſaith the play, in that which followeth; and ſo confute your ſelfe to ſave mee a labour. You tell us out of Bp *Bilſon*, (p) *That whatſoever by the lawes of God, the Prince, or the Church, is once conſtituted, is no longer to be mooted upon, but abſolutely obeyed by all inferiours. And what God, the King, and the Church have directed, is not to be put to deliberation, but to execution.* Your Author, a moſt reverend and learned man, ſpeaks plainer than you doe, who doe affect moſt miſerably in all your ſtyle too much of the Barriſter. (q) "What is decreed (ſaith hee) by Superi- "ours, muſt not by inferiours be debated whether it "ſhall take place or no; but be rather obeyed with "readineſſe. So that in all caſes determined by the "lawes of God, the Church, and the Prince, conſul- "tation is both ſuperfluous and preſumptuous; exe- "cution is onely needfull. And now I would aſ-

(p) pag. 66, 67.

(q) *Perpet. government of Ch. c. 14 p. 295.*

ſume

Sect. 1. ſume, did I not thinke it would offend you, but by the King it is determined, that it doth *properly belong unto the Ordinarie* to place the Communion Table where hee thinkes moſt fitting, in reference both to place and time, *Ergo*, what ever you have ſaid in your laſt diſcourſe, is either to a very factious and undutifull purpoſe, or to none at all. In the next place, you grant it to be true as the Doctor ſaith, (r) *That in all doubts that doe ariſe, how to underſtand, doe, and execute the things contained in the Liturgie*, a deciding power is left to the *Biſhop of the Dioceſſe*: But then you ſay, (ſ) *It is as true, that the Doctor daſheth out with an &c. the maine proviſo of this power; ſo that the ſame be not contrary to any thing in this booke.* What then? *Therefore it is untrue, that the Ordinarie hath an authority of his owne (as he is Ordinarie) to place the holy Table in one or other ſituation, more than what is given him (in caſe of doubt and diverſity onely) by the foreſaid Preface.* This is juſt *hide and ſeeke*, or the blind-mans buffe. The *Preface* gives the *Ordinarie* a diciding power, in caſe of *doubting or diverſitie*, and in that caſe onely: yet when there is a doubt, and difference about the placing of the *Table*, either he hath no ſuch deciding power, or elſe may not uſe it. The *Ordinarie* hath no authority, but what is given him by the *Preface*, and the *Preface* gives him an authority which he may not exerciſe. Theſe are like ſick mens dreames, (t) *Cujus, velut ægri ſomnia, vanæ Finguntur ſpecies*, things of ill coherence. And if you hope to ſave your ſelfe by the proviſo, *ſo that the ſame be not contrary to any thing in this book*, you are wide as ever: that contrariety which you dreame of, being taken away, by that deciſion of his Majeſty, which you have honoured with your Eu-

(r) pag. 67.

(ſ) pag. 67.

(t) Horat. de arte.

logie

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logie of *mentis aureæ*. Nay you goe further at the last, and cut your owne throat with your owne weapon: (u) Affirming that *in a case of doubt, diversity, and ambiguity, the Bishop, or Ordinary, is punctually to be obeyed by those of his jurisdiction*: excepting onely when his said *cõmand doth expresly oppose an Article of the beliefe, one of the ten Commandements, or the generall state and subsistence of Gods Catholike Church*. I thinke you are not of opinion, that placing the Communion Table *Altar-wise*, is expresly opposite to either of the three here mentioned: being, as you professe else-where, a (x) *circumstance indifferent*. Nor shall you challenge me for leaving out your preamble to this resolution, *If he command according to the laws and Canons confirmed*: unlesse you can make good, which I think you cannot, that any thing commanded according to the lawes and Canons confirmed, may oppose expresly *an Article of the faith, one of the ten Commandements, or the generall subsistence of Gods Church*. Besides, that in your following words you speake more generally, without relation unto *lawes and Canons confirmed*, (y) that *in all other cases whatsoever that are dubious, the inferiour is bound to beleeve his Superiour*. This *point*, you say, *well poised, would clear a world of errors both in the Church & Common-wealth*; but was here handled either very impertinently, or against your selfe. For your *Protest*, that (z) you *have not heard of any L^d Bishop that hath exacted of his Diocesse, the placing of the holy table, as this man would have it*; (a) *credat Iudæus appella, Non ego*. I am too well acquainted with you, to take up any thing on credit. For harke you in your eare, what meane the bleating of those sheep? (b) *this fellowes jumbling against the King and the Bishop, tanquam Regẽ cum Regulo, like a* Wren

Cap. 3.

(u) pag. 68, 69.

(n) *The Bishop entring into a discourse of the indifferencie of this circumstance*, p. 8.

(y) pag. 69.

(z) pag. 69.

(a) Horat.

(b) pag. 68.

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a Wren *mounted on the feathers of an* Eagle? You are not such a *Sphinx*, I hope, but you may meet an *Oedipus* at one time or other. And pray you tell me ere we part, whether did you borrow that trim conceit out of the *News from*(c) *Ispwich*, or lent you it to *H.B.* before hand, to try how it relished? An excellent piece it was, beleeve me, and such a one as doth deserve the guerdon in *Virgils Eclogue*, (d) *Et vitula tu dignus, & ille.*

(c) *where little Pope Regulus hath played such Rex. p. 7.*

(d) Egl. 3.

Having thus battered downe the *Episcopall* power, for placing or displacing the Cōmunion Table, which yet stands fast enough for all your assaults; you sally next upon the *Vicar*, *Mounsieur the halfe Vicar*, (e) as you call him. Angry you are at somewhat, but you dare not say what. Where doth the Doctor say (as you charge upon him) that *Mounsieur the halfe Vicar should have power to remove (of his owne head) the Communion Table; or to call that an* Altar, *which his* Rubrick *calls a* Table, *and no otherwise; to be inabled to do this by the Canons, and to bee Iudge, yea a more competent Iudge of the conveniency of the standing thereof, than the* Ordinarie, *and his* Surrogates; *not permitting the* Church-officers *to doe what they are injoyned by their immediate Superiours?* These *Myrmidons*, I assure you, swarmed out of your strong fancy only, and are not extant any where in the Doctors booke, nor by you hudled up in your broken *Cento*. You onely charge the Doctor there, (f) for saying that *the Vicar might desire to have an Altar*, i.e. *to have the Communion Table placed* Altar-wise, at the upper end of his Quire. And why not so? Desire to have a thing done thus, and thus, implies not any grant of power to doe it. To have a power of ones *owne head* to remove the *Table*, and to *desire* to have the Table placed *Altar-wise*; are as farre asunder, as you

(e) pag. 70.

(f) pag. 61.

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you are from obtaining the office of an ArchB. although perhaps you may *desire* it. Nor doth the Doctor say *in terminis*, that it was *lawfull for the* Vicar *to call that an* Altar, *which the* Rubrick *calls no otherwise than a* Table; but that (g) the *Epistoler* (whosoever he was) *had no reason to suspect*, that any propitiatory *sacrifice was aimed at by the* Vic. of Gr. *although he used the name of* Altar *for the holy Table*. Or had the Doctor said so in terms expresse; had it beene either (h) *novum crimen*, or *ante hoc tempus inauditum?* May we be sure, upon your word, that becaus (i) *names were first invented to divide and sever one particular thing from another*; or *that a thing cannot have two proper and distinct names*; therefore the holy Table may not be called an Altar? Is it not told us in the letter, (k) that *in the Old Testament one and the same thing is termed an* Altar, *and a* Table: *an* Altar *in respect of what is there offered unto God*; *and a* Table, *in respect of what is there* (or thence) *participated by men*. And have not you your selfinformed us out of Cardinall *Peron*, that *it is ever called a* Table *when it points to the* Communion, *and an* Altar *when it points unto the* sacrifice, *pag.* 102. which also is affirmed and granted by our learned *Andrews*. I see your memory is not altogether so good as your invention. Severall *respects* may give the same one thing, two names; as severall *capacities* to the selfe-same person. There is a licence to your booke, subsigned *Iohn Lincoln Deane of Westminster*. *Bishop of Lincoln*, and *Deane of Westminster*, are two distinct and proper names; and yet no doubt you would bee sorry they should not both belong to the same one man. Your other reason, that it should not (l) bee called an *Altar*, becaus the Church in her *Liturgie and Canons doe call* it a

Cap. 3.

(g) *Coal.*

(i) pag. 76.

(k) *Coal from the Altar*, p. 32. 33, 73.

(l) *Letter to the Vicar.*

Sect. 1.

it a Table onely, is no such (m) *ſtrong one*, but that an ordinary *head-piece* may be fit to hold it. The *Liturgie* and *Canons* both, doe call the Eaſterne part of the Church by the name of *Chancell*(n). The Table in Cõmunion time ſhall ſtand in the body of the Church, or *in the Chancell*. So the Liturgie. The *Table ſhall be placed in ſo good ſort within the Church or Chancell*. So the Canon(n). What then? Therefore, according to your reaſon, the Church in her Liturgie and Canons calling the ſame a Chancell only; why do you ſuffer the Epiſtoler ſo often, to call it a *Quire*, and not check him for it? Or rather why doe you ſo call it, having the *Canon* and the *Rubrick* both againſt you? That which you bring us from *Barbatus*, (o) *that where wee have a Law and Canon to direct us, how to call a thing, we ought not to hunt after reaſons and conceits to give it another appellation*; beſides, that it is nothing to the purpoſe, is by you falſified of purpoſe, to helpe at need. *Barbatus* hath not in your *margin* any one ſyllable, that lookes that way: (p) *Vbicunque habemus legem vel Canonem, non debemus allegare rationem, niſi lege vel Canone deficiente*. What hath this rule to doe with *names* and *appellations*, that ſpeakes of neither? You ſhould firſt learne to conſtrue a piece of Latine, before you take upon you to bee a diſputant. There is another pretty fetch concerning *Altars*, which I will put off to the ſixt Chapter, where we ſhall looke on that diſcourſe, which you have given us, piece by piece, of the name of *Altar*, though ſorry you ſhould force me to waſte my time in ſuch a needleſſe λογομαχία as this is.

What followes next in your ſaid *Cento*? Becauſe (q) *for any thing the* Canon *tells us, the* Vicar *was to have a greater hand in ordering the ſaid table, than the Biſhops*

(m) *And is a ſtronger one than your head-piece is capable of.* p. 75.

(n) *Rubr. before the Communion, and Canon 82.*

(o) pag. 75.

(p) Barbatus in Clement. de elect. c. 1. n. 11.

(q) pag. 61, 62.

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Bishops immediate officers the Church-wardens were, or ought to have: and that he did not any thing against the Canon, in causing the table to be disposed of to a more convenient place than before it stood in. Where finde you this? Not in the Doctor certainly, if you marke him well. The Doctor speaks not any thing *of the Canons* generally, (as you make him speak) but of that one particular *Canon*, which was alledged in the letter. The Vicar, as before you charged it, *desired to have an Altar*, i. e. *the Communion-table placed Altar-wise at the upper end of his Quire.* The Bishop reasoneth against this out of the *Canons*, *Anno* 1571. *that not the* Vicar, *but the* Church-wardens *were to provide* (*utensils*, saith your new Edition) *for the Communion, and that not an* Altar, *but a faire joyned* Table. The Doctor hereunto replyes, (r) "That for any thing those "*Canons* (and not the Canon) tell us, the Minister (as "in this case the Vicar) was to have a greater hand in "ordering the said table: being so provided, than the "Church-wardens were or ought to have. And that "the Vicar did not any thing in this case against the "*Canon:* (*i.e.* the Canon then proposed) for he provi-"ded not the table, but onely caused the table which "he found provided, to be disposed of to a more con-"venient place than before it stood in. Have you found any thing in *those Canons* that affirmes the contrary? If yea, why doe you not produce it? If not, why make you such a clamour upon no occasion? The Doctor neither there, nor elsewhere, doth justifie the Vicars Act, *per omnia*; nor indeed in any thing, if he did any thing in this, against the Canon: but saith in one (s) place what he did, and in another what hee *thought* (t) *to be most convenient.* Nor could the Doctor but conjecture out of the *Preamble* of the letter,

(r) *Coal from the Altar*, p. 10.

(s) *Coal*, p. 10.

(t) *Coal*, pa. 51.

Sect. 1. that the *Vicar* did acquaint the *Bishop* with his desires, and found from him a toleration at the least, if not an approbation, as before I said. Yet upon this weake ground, which will beare no foundation of a solid building, you runne into a long and vaine discourse, of the authority and office of *Bishops*, *Archdeacons*, and *Church-wardens*: for ostentation of your reading, and that you have a minde to traduce the Doctor, as if hee held some (u) *Iesuiticall tenets*, which might in time prove *prejudiciall to the estate of Bishops*. All that I can collect from thence, is, that you are beholding for your observations to one or more *Archdeacons* of your neere acquaintance: who were not willing, as it seemes, to take all this paines for you, and doe no honour to themselves. Yet let mee tell you as a friend, you trust them somewhat farther than a wise man would; and suffer them to plume themselves with the Bishops feathers: taking that power unto themselves, which you full faine would fixe originally in the *Diocesan*. For what say you, from them, to the point in hand? whether or not the Vicar ought to meddle with the holy table. *It is*, say you, (x) *not the Ordinary, but the Apostles themselves, that have turned the* Parsons and Vicars *from being active in this kinde, to their diviner meditations. It is not reason that we should leave the word of God to serve tables.* Since when, *from the first Deacons*, then appointed, *to our* (y) *present Archdeacons (in whose office the ancient power of the Deacons is united and concentred)* Incumbents *have beene excluded from medling with the Vtensils of the Church, or Ornaments of the Altar.* But see you not withall, that by this reason the *Bishops* are excluded also? For were they not the *Apostles*, of whom it is affirmed, that it was no reason that they should leave the word of God to serve

(u) *I am sure this tenet is in the highest degree Jesuiticall.* p. 71.

(x) pag. 78.

(y) pag. 79.

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ſerve tables? And who ſuſtaine the place and office of the Apoſtles at this day, if not the Biſhops? See what credulity, & too much confidence in your friends hath brought upon you. I queſtiō not the matter now, meaning to meet with that hereafter. Beſides, you ſuffer your *Archdeacons* to uſe the name of *Altar* without offence; which you conceived to be ſo capital a crime in Monſieur *Vicar*. (x) *Ornaments of the Altar*, — *The very Altar it ſelf with the Rail about it*, — *To move and remove the Altar*: *Altar* thrice uſed in half a page, & you check not at it. The reſt of your diſmembred *Cento*, and the good ſport you make your ſelf, touching the advancing of the *Church-wardens above their Miniſter*, and whatſoever other ſhreds you have patched together for your more delight, are not conſiderable in this place, or to this purpoſe. It is the Doctors undertaking, to anſwer to your arguments, and not your ſcorns: Nor loves he, howſoever you like of it, to have his portion with thoſe men that ſit in the ſeat of the ſcornfull.

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(x) pag. 79.

But *non bonum eſt ludere cum Sanctis*. What ſport ſoever you are pleaſed to make with him; take heed how you offend againſt God and piety. *The piety of theſe times*, though you are fully bent to make ſport therewith, is no ſuch waking dreame, that you ſhould ſet your ſelfe to deride it, in ſo groſſe a manner. The Doctor tells us of that letter, that it (a) *was ſpread abroad of purpoſe, the better to diſcountenance that uniformity of publick Order*, to which the piety of theſe times *is ſo well inclined*; — *of purpoſe to diſtract the people, and hinder* that good worke *is now in hand*. This is the game you have in ſcent, and having taken up the cry, follow it up and downe over all the booke: not here alone, where *ex profeſſo* you purſue it, but *pag.* 188. 192. 197. 214. 228. &c. This, be it what it will, you

(a) Coal from the Altar, p. 4.

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tell us, is as (b) *yet in abeyance, pendant in the ayre*, you know not where; and *like yer long to fall upon our heads*, but you know not when: (c) that *you have opened your eyes as wide as* possibly *you can, but cannot discover it*: Or (d) if there be such an *especiall inclination of these times to piety, it is a peculiar piety* (you assure us so) *differing from the piety of former times*. And therefore you do (e) *reasonably presume that this* good work in hand *is but the second part of Sancta Clara*, with whom you make the Doctor tamper in points of (f) *doctrine*, as in the points of *discipline with sancta Petra*. But tell me I beseech you, conceive you *uniformity*, and *uniformity* of *publick Order* in the officiating of Gods divine service, to be no *good worke*? And finde you not the *piety of these times*, inclinable in an higher degree to that *uniformity*, than any of the times before? When did you ever finde a King, that did so seriously affect *Church-worke*; or that hath more endeavoured to advance that decency and comlinesse in the performance of divine Offices, which God expecteth and requires, than his sacred Majesty? His owne example in the constant keeping of the houres of prayer, and most devout behaviour in the acts thereof: thinke you they are not sweet incitements unto all his subjects, to follow those most pious steps in the which he walks? (g) *Recte facere cives suos Princeps optimus faciendo docet*. His Majesties religious carriage in the house of God, and due observance of those *Orders* which the law requires in common people, is a more excellent Sermon upon that text, than ever you yet preached on any. They must be needs exceeding dull, or somewhat worse, which will not profit very much by such heavenly doctrine. If you have *opened your eyes so wide*, as you say you have, it is not that you cannot, but you will

(b) pag 64.

(c) pag. 83.

(d) pag. 84.

(e) pag. 85.

(f) *I am afraid those judicious Divines that tamper so much in doctrine with* Sancta Clara, *and in discipline with* Sancta Petra, p. 71.

(g) Vel. Paterc. La.

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will not ſee it; and are growne blind, not out of want of ſight, but want of piety. Adde to all theſe, the Princely zeale of his magnificent heart, for the repairing of S. *Pauls*; by which example, queſtionleſſe, the other Churches in this land will fare the better. And adde to that, his Majeſties moſt ſacred care, that in all places where he comes in Progreſſe, what ſcantneſſe of roome ſoever was wont to be pretended, no conſecrated place ſhall bee prophaned by thoſe imployments, to which they have beene put in the times before. And ſee you nothing all this while, no good worke, no piety? Then looke into thoſe *Countrey Churches*, to which his Majeſtie in his times of *Progreſſe* repaires moſt frequently for hearing and attending Gods publick ſervice: leaving the privacy of his own Court, and preſence, to ſet a copy to his people, how to performe all true humility and religious obſervations in the houſe of God. If you ſee nothing yet, and that there muſt be ſomething which hath ſpoiled your eye-ſight; it is the too much light you live in: by which you are ſo dazeled, that you cannot ſee this part of piety, or elſe ſo blinded, that you will not. And we may ſay of you in the Poets language, *Sunt tenebræ per tantũ lumen obortæ*. Then to go forwards, *deſcendendo*, can you remember any *Metropolitan* of and in this Church (and gather all your wits about you) which hath more ſeriouſly endeavoured to promote that *uniformity of publick Order*, than his Grace now being? His cares and conſultations to advance this worke, to make *Hieruſalem* (if ſuch as you diſturbed him not) at *unity within it ſelfe*, are very eaſie to be ſeene: ſo eaſie, that it were *ſenſibile ſuper ſenſorium ponere*, to inſiſt long on it. The very clamours raiſed upon him, by thoſe who love not *unity* nor *uniformity*, and have

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Sect. 1. an art of fishing with most profit, in a troubled water; are better evidence of this, than you have any in your booke to maintaine the cause. Nor heare wee any of the *other bels*, which are not willing for their parts to make up the *Harmony*; but that great *Tom* rings out of tune. For when did you or any other know the *Prelates*, generally, more throughly intent upon the work committed to them; more earnest to reduce the service of this Church to the *Ancient Orders*, appointed in the Common-prayer booke? It is not long since, that we had but halfe prayers in most Churches; and almost none at all in some, your friend *I. Cottons* for example. See you no alteration in this kinde? Is not the Liturgie more punctually observed of late, in the whole forme and fashion of Gods service, than before it was? Churches more beautified and adorned than ever since the Reformation; the people more conformable to those reverend gestures in the house of God, which though prescribed before, were but little practiced? *Quisquis non videt, cæcus; quisquis videt, nec laudat, ingratus; quisquis laudanti reluctatur, insanus est*; (h) as the Father hath it. This, if ingratitude to God, and obstinate malice to his Church, hath not made you blinde, you cannot choose but see, though you would dissemble it: And if you see it, do you not think it a *good work*? and is there not a *piety of and in these times*, which more *inclines* to the advancement of that *worke*, than in the former? would any man, that onely wears a form of godlinesse, make this his *May-game*, and scornfully intitle it the (i) *imaginary piety of the times*, & *the Platonicall Idea of a good work in hand*? Take heed, for *vultu læditur pietas*. Laughed you but at it in your sleeve, you had much to answer for; but making it your publick pastime, you make

(h) August. de Civit. Dei, l. 1. c. 7.

(i) pag. 85.

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make your ſelfe obnoxious to the wrath of God and man, both for the ſin and for the ſcandall. And as for the *good work in hand*, in caſe you will not help it forwards, (as I doubt you will not) do not diſturb it with your factious and ſchiſmaticall *Pamphlets*. Cap. 3.

Having made merry with your friends, about the *inclination of theſe times to piety*, and the advancement of ſo *good a worke* as the *uniformity of publick* order: you paſſe, I know not how, to the *Acts and Monuments*, and the examination of ſuch paſſages as were thence taken by the Doctor. Perhaps you are a better *Artiſt* than I take you for: And being it is *Artis celare artem*, you meane to tender to the world ſuch an *Art* of writing, as hath no *art* in it. But the leſſe cunning, the more truth, as we uſe to ſay. If we could find it ſo, it were ſome amends; and though I ſee but little hope, yet I meane to trie. The Doctor told you in his (k) *Coale from the Altar*, that "not a few of "thoſe which ſuffered death for oppoſing the groſſe "and carnall doctrine of *tranſubſtantiation*, did not "onely well enough indure the name of *Altar*, "but without any doubt or ſcruple called the *Lords* "*Supper* ſometimes a *ſacrifice*, and many times the "*Sacrament of the Altar*. So that if they *indured* it well enough, in others, or *uſed* it themſelves *without doubt or ſcruple*; it is as much as was intended by the Doctor. And for the proofe of this, he firſt brings in *John Fryth*, relating in a letter to his private friends, *that they* his adverſaries *examined* him touching the *Sacrament of the Altar*; whether it was the very body of Chriſt, or no. *Theſe are* (l) you ſay *their words, not his*. Why man, whoſe words ſoever they were in the firſt propoſall, doth not he *uſe* the ſame *without doubt*

(k) *Coal, p. 13.*

(l) pag. 86.

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or ſcruple? find you that he did ſtumble at them, or diſlike the phraſe? Had he been halfe ſo quarrelſome at the phraſe, as you are, he might have teſtified his diſlike in a word or two; the *Sacrament of the Altar, as they call it.* Your ſelf inform us from him, that in ſome caſes, at ſome times, he uſed that qualification, as *viz. p.*308. of the *Acts and Mon. I added moreover that their Church (as they call it) hath no ſuch power and authority, &c.* An Argument there of his diſſent, none here: *their Church as they call it*, there; the *Sacrament of the Altar* here; no diſlike at all. You might have ſuffered the poore man to reſt in peace, and not have called him (m) to the bar to ſo little purpoſe. The ſecond witneſſe was *Iohn Lambert*, who alſo uſed the word or phraſe *with as little ſcruple.* (n) *As concerning the other ſixe Articles I make you the ſame anſwer, that I have done unto the Sacrament of the Altar, and no other.* You quarrell this, as that before, being you ſay (o) *their words, not his*; and hereunto we make that anſwer as unto the former: They were their words in *propoſition*, his in *repetition*; eſpecially the repetition being ſuch as ſhewed no *diſlike.* But where you tell us of his Anſwer, (p) viz. *I neither can nor will anſwer one word*; and thereupon inferre, *Iohn Lambert anſwers there not one word for you*: thats but a touch of your old trick, in cutting ſhort quotations when they will not help you. *Iohn Lambert* being demanded, not whether he approved the name of *Sacrament of the Altar*, but whether he thought that in the *Sacrament of the Altar, there was the very body and blood of Chriſt in likeneſs of bread and wine*; replyed, *I neither can we will anſwer one word*: what, ends he there, as you have made him? no, by no meanes: *I neither can we will anſwer one word* (q) *otherwiſe than I have told you ſince I was delivered into your hands:*

(m) Vouz avez Fryth, *Let him in Gods name come up to the barre. pag.*87.

(n) Acts and Mon. part 2. p.401.

(o) pag.87.

(p) Ibid.

(q) Acts and Mon. part 2. p.401.

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hands: which was, that hee would make no answer of what hee thought, till they *brought some body to accuse him. Iohn Lamberts* other testimony used by the Doctor is, as followeth. "Christ being offered "up once for all in his owne person, is yet said to be "offered up, not onely every yeare at *Easter*, but "also every day in the celebration of the Sacrament, "because his oblation, once for ever made, is thereby "represented. *Acts and Mon. part* 2. *p.* 435. These words you challenge as not his. How so? Because it followeth in the place. (r) *Even so saith S. Augustin.* Even so saith S. *Augustin?* what, and stops he there, as if hee onely said those words from that Reverend Father? Had it beene so, we had lost nothing by the hand, the words being his in the *Originall*, and *Lamberts* in the *Application:* but it is not so. For thus it followeth in the place; "Even so, saith *Augustine*, is "the Sacrament of Christs body, the body of "Christ; and the Sacrament of Christs blood; the "blood of Christ in a certain wise or fashion: i.e. Even as Christ offered once for all, is notwithstanding said to be offered every day in the holy Sacrament; even so, saith *Austin*, is the Sacrament of Christs body the body of Christ. You may call home the *Montebank* (for ought I can see) which you (f) bestow upon the Doctor; and keep him to your selfe, till the Dr needs him. Touching Archb. *Cranmer*, can you shew us any where, that at the terme or phrase of *Sacrament of the Altar*, he did take offence? if not, you give the Doctor what he (t) there affirms. And since on your discovery, which I thank you for, I finde it was *Iohn Fox*, and not the Arch Bishop, which drew up those allegations against the *six Articles* (which following so immediatly on the Arch Bishops opposition (u) to those *Artitles*,

(r) pag. 88.

(f) Vouz avez *An honest man*, Iohn Lambert. *But stand you by for a* Montebank, Iohn Coal. p. 88.

(t) *Coal, p.* 14.

(u) *See the* Acts and Mon. part 2. p. 443.

Sect. 1. *Articles*, might very easily be mistooke for his, by one that is not so much studied in the booke as you seeme to be) wee have lost nothing by the change. I trow if Mr *Fox* tooke no offence thereat, you will have little thankes for your great *precisenesse*. Oh but,

(x) pag. 88. say you, there followeth (x) such *a peale after it, as none but a* mad-man *would cite him for this purpose:* viz. *This monstrous Article of theirs in this forme of words as it standeth*, &c. What? doth *Iohn Fox* call it a *monstrous Article*, onely because the Sacrament is there called, the *Sacrament of the Altar*? If not, you might have kept your *mad-man* to your selfe, as you doe your *Montebank*. This *monstrous Article of theirs in the forme of words as it standeth*, is, *that the Sacrament of the Altar is the very naturall body of Christ, the selfe same which was borne of the Virgin Mary*. This you dash out with an &c. to make your partizans beleeve, that to entitle the Lords Supper, by the name of the *Sacrament of the Altar*, was in *Iohn Fox* his judgment, a *monstrous* Article. *Vt magno in populo*. And yet wee will not leave you so, as if Archb. *Cranmer* had no where called the holy Sacrament by the name of *Sacrament of the Altar*. For if you look into your owne Author the Acts & Mon. in the proceedings against Bp *Bonner*, *An.* 1549. *part* 2. you shall finde the Archb. speaking thus unto the people. "My Ld of *London* "would make you beleeve that he is called hither for "declaring and preaching his opinion, touching the "*Sacrament of the Altar*: but to the intent you may "perceive how hee goeth about to deceive you, you "shall heare the denunciation that is laid against him "read unto you. By which you see, or may see if you have a mind to it, that Archb. *Cranmer* used the name of *Sacrament of the Altar*, without doubt or scruple.

In

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In citing of *Iohn Philpot*, you proceed accordingly. **Cap. 3.**
(a) The Doctor told you out of him, "In what re- (a) *Coal, pa.* 15.
"ſpects the old Writers doe ſometimes call the Sa-
"crament of the body and blood of Chriſt, amongſt
"other names which they aſcribe thereunto, the
"*Sacrament of the Altar.* To this you make reply,
(b) that he hath dealt with *Philpot*, exceeding hardly, (b) pag. 89.
cutting *off the head and feet of his diſcourſe*, and thereby
making *the quotation, almoſt as true a Martyr, as the
man himſelfe.* Firſt for the *head* of his diſcourſe, it is no
more than this; " (c) I muſt needs ask a queſtion of (c) Acts and
"my *Reſpondent* Dr *Chadſey*, concerning a word or Mon. part 3.
"twaine of your ſuppoſition: *i. e.* of the *Sacrament of* p. 23.
"*the Altar*, what he meaneth thereby, and whether
"he take it, as ſome of the *ancient Writers* do, terming
the Lords Supper the *Sacrament of the Altar.* This is
the head. Where (d) is the *ſhrewd tale it hath to tell?* (d) *I am ſure
Doth not the head* confeſſe that it was called ſo by *he hath lopt off
ſome ancient Writers?* And what more finde you in *the head, which
(e) the belly?* Then for the feete. Demanding (as you *had a ſhrewd
make him ſay) "whether he tooke it as the *Ancients* *tale to tell, p.* 89.
"did, or for the *Sacrament of the Altar* which is (e) *Leaving the
"made of lime and ſtone, over which the Sacra- relation like*
"*ment* hangeth: and finding that they meant it this Philopœmens
"later way, he declares himſelfe, Then *I will ſpeake Armie, all belly.*
plaine Engliſh, that the Sacrament of the Altar is no pag. 89.
Sacrament at all. Had you reported *Philpot* rightly,
we ſhould have no great cauſe to (f) *like him*: but it (f) *How like you*
is you that *martyr the quotation*, and not the Doctor. Iohn Philpot,
"His queſtion was, (g) Whether they took it other- pag. 89.
"wiſe than the *Doctors* did, as for the *Sacrament of* (g) Acts and
"*the Altar* which is made of lime and ſtone, over Mon. part 3.
"which the Sacrament hangeth, and to be all one p. 23.
"with the *Sacrament of the Maſſe*, as it is at this pre-

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" ſent in many places. And finding that they took the " *Sacrament of the Altar*, & the *Sacrament of the Maſſe* " to be all one; then, quoth *Philpot*, I will ſpeak plain " *Engliſh*, the *Sacrament of the Altar* which ye reckon " to be all one with the *Maſſe*, once juſtly aboliſhed; " and now put in full uſe againe, is no *Sacrament at all*, " neither is *Chriſt* preſent in it. See you Sir, how you cheat and abuſe your Reader, leaving out, in the queſtion, *and to be all one with the Sacrament of the Maſſe*; and in the anſwer, *that they took the Sacrament of the Altar, and the Sacrament of the Maſſe to be all one*; and in the reſolution, *which ye reckon to be all one with the Maſſe once juſtly aboliſhed*. This makes a very great difference in the preſent buſineſſe, and ſhews you, that it was the *Maſſe*, which *Philpot* did affirm to be *no Sacrament at all*, and not the *Sacrament of the Altar*, as you make him ſay. You ſhould have dealt more faithfully in your quotations of thoſe books, in which each petty Chapman will find your falſhood, and eaſily deſcrie the counterfeit wares. The other paſſage which you cite from the ſaid *Iohn Philpot*, out of the *Act. & Mon. part* 3. *pag.* 553. viz. *as touching their Sacrament, which they terme of the Altar*; and ſo make it their terme, not his; that is anſwered in, and with the former. He doth not ſay, *The Sacrament which they terme of the Altar*; but *their Sacrament* which they ſo terme, that is, the *Maſſe*. The *Sacrament of the Altar* was the Fathers language; to call their *Maſſe* ſo, was *their* owne. Your other inſtance touching *Philpot*, out of the ſame part, *pag.* 571. we ſhall ſee hereafter.

(h) *Coal from the Altar*, p. 15.

Concerning Bp. *Latimer*, the Dr told you, (h) that he plainly granteth, that *it* (*i.e.* the holy Table) *may be called an Altar, and ſo the Doctors call it in many places; but there is no propitiatory ſacrifice but onely Chriſts*. You, in your

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your repetition, leave out this, *It may be called an Altar*, and make the Doctor say no more, than that old *Latimer* plainly granteth, that the Doctors call it so in many places: and thereupon infer without sense of shame, he doth not (i) *call it so himself*. Then for the *Doctors*, (having first called upon him to *speak truth, and shame the devill, for he is the old clipper of speeches*) you tell us that it followeth in old *Latimers* words, that *they may be deceived in some points, though not in all things: I beleeve them when they say well*, or as it is in the margin, (k) *Doctores legendi sunt cum venia*; which you construe thus, *the Doctors must be pardoned if they somtimes slip in their expressions*. No matter for the *margin*, that comes out of season. I trust you will not justifie all the marginal notes in the *Act. & Mon.* But as for *Latimers* speech, that they might erre in *some points, though not in all things*; it seems he did not think that they erred in this, himself affirming positively, that *it may be called an Altar*, as the Doctors call it; though you most shamelesly have left that out, as before was said. You may take with you home the *old clipper of speeches*, to wait upon the *Mountebank* and the *Madman*, that are there already. To the first place (l) alledged from B. *Ridley*, viz. that in the *Sacrament of the Altar, is the very body and bloud of Christ*; you answer onely as before, that they are their words, and not his; (m) the *words articulated upon him*, and not his own. But whose soever they were in the *proposition*, he useth them *without doubt or scruple* in the *repetition*; which was the onely point that they were produced for. Against the other passage of that Reverend Prelates, that the *word* Altare *in the Scripture, doth signifie as well the* Altar, *whereupon the Iewes were wont to offer their* burnt sacrifices, *as the* Table *of the* Lords Supper; *and that S.* Cyril *meaneth by this word*

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(i) pag. 90.

(k) pag. 91.

(l) *Coal from the Altar*, p. 15.

(m) pag. 91.

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word Altare, *not the* Jewish Altar, *but* the Table *of the Lord, &c.* you have nought to answer: confessing plainly that (n) he saith as the Doctor doth. Which is the only fair dealing he hath found yet from you; though after you would faine retract, (o) affirming that the *Bp of Lincoln would smile* very *heartily*, to see that such a *passage, as this is*, should be brought by the Doctor, *to defend his Altars*. Let them laugh that win.

(n) *In answering to that place of Cyril, objected to the Bishop of Lincoln, &c. he saith as you say.* p. 91, 92.

(o) pag. 92.

That which comes next after, is the Act of Parliament, 1 *Ed.* 6. *c.* 1. of which the Doctor tels us, (p) that "though it was resolved in the same, that the *whole* "*Communion* should be restored, which in effect was a "plain abolition of the former *Masse*; yet the Act was "entituled, *An Act against such persons as shall speak ir-* "*reverently against the Sacrament* of the body & bloud "of Christ, commonly called the *Sacrament of the Al-* "*tar*. He tels us also, that *in the body* of the Act, that "there was a *Writ* determined of, upon such delin- "quencies, wherein it is expresly called *Sacrosanctum* "*Sacramentum Altaris*: and that the said Act being "repealed 1 *Mar. c.* 1. was afterwards revived by Qu. "*Eliz.* and every branch and member of it, 1 *El. c.* 1. So that the Act being still in force, the Sacrament of the Lords Supper is to this day entituled in the *Statute law*, the *Sacrament of the Altar*. This Stat. you affirm to be produced by the Doctor with the *same felicity as the* Martyrs *were*, that is, *to witnes point blank against himself*: the Dr, only peeping *over the wicket, but*, as you say, *not daring for his ears to open the doore, and look into the body of it*. Why do you think the Dr should be such a flincher? First, as you say, (r) *because the* Sacrament of the Altar *was not the name, but the addition onely to the name of the blessed* Sacrament: *the very name it self being the* Sacrament of the body and bloud of Christ:

(p) *Coal from the Altar*, p. 16.

(q) pag. 92.

(r) pag. 93.

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the one the name, the other the (s) *nick-name*, as you call it. This ſaid, (t) you fall upon the Doctor, and bid him *come with ſhame enough into the body of the Act, and ſee what impoſtures he printeth for the people*: becauſe forſooth it is there called the *comfortable Sacrament of the body and bloud of Chriſt, commonly called* the Sacrament of the Altar, *and in Scripture* the Supper and Table *of the Lord*. Good angry Sir, doe you find any impoſture here on the Doctors part? Affirmes hee otherwiſe, than that the Sacrament of the Lords Supper was, and is by that Statute (ſtill in force) entituled alſo by the name of *Sacrament of the Altar*? It is, you ſay, a *penall law*, and being it was a *penall law*, it was to ſpeak *ad captum vulgi*. Doe you not call to mind, that you told us lately of the *Queens Injunctions*, (u) that they *were directed to her Subjects, not unto her Mathematicians*: and of the *Rubrick* in the Liturgie, that it *was made for people* (x) *that were no Geometricians*: and then conclude the point out of Chancellour *Egerton*, that (y) *words muſt be taken* ſenſu currenti, *cuſtome and uſe being the beſt expoſitor both of lawes and words*? Take the *Impoſtor* home with you to make up the meſſe; and then you have a *Mountebanke*, a *mad man*, the *devill an old clipper of ſpeeches*, and the ſaid *Impoſtor* to keepe you company. And ſo much good doe it you. You challenge upon all, and on no occaſions, a ſpeciall intereſt in antiquity; and cite, as you have cauſe ſometimes, ſome of the Ancients that call it the Sacrament of the *Altar*: yet tell us, upon better thoughts, that it is *called ſo indeed, but not by the law of God*, (z) *nor by the law of man; but commonly, that is, by the common error and Popery of thoſe times*. The *Papiſts* are beholding to you, for giving them ſuch intereſt in the Ancient *Fathers*. The Fathers call it ſo, and it was called

(s) pag. 94.
(t) Ibid.
(u) pag. 44.
(x) pag 52.
(y) pag. 54.
(z) pag. 95.

Sect. 1. led so only by the common error and *Poperie* of these later daies. Doe not you make the *Fathers* exceeding young, or *Popery* exceeding old, in that you make the *Fathers* and *Popery* of an equall standing. Your slender observation, that in those times this very Sacrament was called the *Masse*, and allowed to be called so by Act of Parliament, (you meane it is so called in the *Liturgie*, confirmed that Parliament, 2. & 3. *Edw.* 6. c. 1.) is not worth the noting. Yet thereupon you make this inference, that if the Doctor *shall report of you, that you have said Masse, when you have onely administred the Communion, you will have your remedy against him, as in case of slander.* And well you may. You know that Statute is repealed, there being another *Liturgie* confirmed by Parliament, which makes void the old. But so it is not with the Statute touching the Sacrament *of the Altar*, which is as much in force as the second *Liturgie*. Nor need you feare that any man will report of you, that you have said *Masse*, when you have onely administred the *Communion*: though some perhaps may say (and bid you take the remedy that the law allowes you) that you, or some good friend of yours, have offered to say *Masse*, there where you ought to have administred the *Communion* onely. Be not too busie on your chalenges, as you love your selfe; lest some adventurous Swordman bid you doe your worst, and take up the wasters.

As for the *Writ*, directed in the body of the *Act* to my LL. the Bishops, you say it *doth not* (a) *call it* (as the Doctor *falsifyeth the Act*) *Sacramentum Altaris, but onely that it was grounded on the Statute made concerning the Sacrament of the Altar.* Why Sir, the Doctor doth not say, that the Writ calls it so expressly; (b) but that it is expressly called so in the Writ.

(a) pag 96.

(b) V. *Coal from the Altar*, p. 16.

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And if you have no better answer to the *Writ*, than unto the *Statute*, both *Writ* and *Statute* will hold good against all your Cavils: and the poore Doctor may bee (c) *Lawyer* good enough to defend the Writ, although there were *no Precedents thereof in the booke of Entries.* You saw the weaknesse of this plea, and thereupon you adventure on a further hazard. You tell the Doctor, elsewhere, of his great presumption in offering to (d) *correct Magnificat*: and that being never in such grace, as to bee made *Lord Keeper of the great seale of* England, *he* (e) *should presume to give a man a call to bee a Iudge, who died but an Apprentise in the lawes.* Yet now you fall on both those errours, of which you have already pronounced him guilty. For you must needs *correct the Statute*, which the whole Parliament (wiser I take it than your selfe) hath thought fit to stand: and tell us of the Writ, (which yet my Lord Bp of *Lincoln*, when he was *Lord Keeper*, had no power to alter) that it (f) ought to be issued *contra formam Statuti concernentis sacrosanctum Sacramentum corporis & sanguinis Dominici*; whereas the *Statute* gives no warrant for any such Writ to be issued from the Court of *Chancery*. Had you authority of making either *Writs* or *Statutes*, I doubt not but your first Statute should be this, that it should be lawfull for any man, whersoever, or whensoever he saw the holy *Table* placed *Altar-wise*, to call it a *dresser*, and then a Writ to bee awarded against all those that should speake unreverently of your said *service of the dresser.* At least it should and might bee lawfull for the rude people so to call it, and none so bold as to controule them. On them indeed you have trans-ferred it, in your new edition of the letter, to excuse the Bishop:

(c) How many Presidents of that writ, can this great Lawyer shew in the booke of Entries, p. 5.95.

(d) correcting Magnificat, p.77.

(e) page 23.

(f) page 97.

Sect. 1. but then you never tell us, as you might have done as well in the ſame Edition, how ſorely they were reprehended by the Biſhop for it. Here very unſeaſonably, and by ſome (g) *Suſenbrotus* figure, you have brought it in; and ſeeme exceeding angry (as I think you are) that it ſhould be ſo *Prynned* and *pinned on the Biſhops* ſleeve. But bee not ſo extreamly angry. Maſter *Pryne* may furniſh you with as good a nott as that when occaſion ſerves; and recompence you for the uſe of your *Dreſſer*, by ſome trick of law. But where you ſay, that (h) if *one Biſhop of Lincoln, and one Deane of Weſtminſter, ſhall ſpeak irreverently of the Proteſtants table*, (I thought aſſuredly, it had beene the Lords Table) *calling it oyſter-table, and oyſter-boorde; by this new figure of the Doctors, all Biſhops and Deanes of thoſe two places muſt till the end of the world be ſuppoſed to doe ſo*: you make a ſtrange *non ſequitur* which the Doctor meant not. Hee knowes there have beene many Biſhops and Deanes of either, of ſuch a noted piety, as no man can ſuppoſe it of them. All you can thence conclude is this: that as there was a *Biſhop* of *Lincoln*, and a *Deane of Weſtminſter* that called the *Lords table* ſtanding *Table-wiſe*, or in the middle of the Chancell, by the name of *oyſter-boorde*: ſo to cry quitts with them, there is (as you have now diſcovered him) one Biſhop of *Lincoln* and Deane of *Weſtminſter*, that cals it ſtanding *Altar-wiſe*, by the name of *Dreſſer*. As for *Iohn Fox* his marginall notes of *the blaſphemous mouth of* Dr *Weſton*, (the Deane of *Weſtminſter*) *calling the Lords Table an oyſter-boorde*, page 85. *and Biſhop White*, (then Biſhop of *Lincoln*) *blaſphemouſly calleth the boorde of the Lords Supper, an oyſter-table*: thoſe you may either take or leave, as your ſtomack ſerves you.

(g) page. 98.

(h) ibid.

And

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And ſure it ſerves you very well, you had not falne elſe on the B^p of *Norwich* with ſo good an appetite; and furniſhed ſome of your good friends out of the *Index* of your Author, with an excellent note, againſt the next Edition of the *Newes from Ipſwich*. But this is not the onely thing wherein *H. B.* and you have imparted notes to one another; as may moſt manifeſtly be diſcerned in that generall Parallel, which I have elſewhere drawne betweene you. At this time I ſhall onely note how much you are beholding unto your ψευδόθυρα, the back-doors of your books, your *Indexes*. Here (i) we are furniſhed with a note out of the *Index* of *Iohn Fox*, touching a Biſhop of *Norwich his ſending forth letters of perſecution*. Page 129. you certifie us from the authoritie of the ſame learned *Index*, that Biſhop *Ridley* ordered the Communion Table to be placed, not *Altar-wiſe, but as a Table*. Nor could you enter into the Fathers but by this back-doore, and there you found by chance (ſuch good luck you have) that, *Sacrificium Altaris* (k) was foyſted into the *Index* of S. *Auſtin*, by the Divines of *Lovaine*, as into others of the Fathers by the *Prieſts* and *Ieſuites*. We now perceive what helps you had, to clog your margin with ſuch a numerous and impertinent body of quotations, as ſerve for very litle purpoſe, but to make a ſhew; a generall muſter, as it were, of your mighty reading.

(i) page 98.

(k) page 116.

Sect. 1.

CHAP. IV.

Of taking down *Altars* in K. *Edw.* time, altering the *Liturgie* first made; and of the testimonies given unto it by the King & Parliament.

The Doctor leaves the Minister of Lincolns Method, *for this Chapter to keepe close to* England. *Altars not generally taken down in the fourth of K.* Edw. 6. *The* Minister of Linc. *falsifieth the Bishops letter to the Vicar; and palters with a passage in the* Acts and Mon. *to make them serve his turne about the taking downe of* Altars. *A most notorious peece of* non-sense *in the new Edition of the letter. The* Altars *in the Church of* England *beaten downe in* Germany. Altars *not beaten downe de facto, by the common people, but taken downe by order, and in faire proceeding. Matters of fact may bee made doctrinall sometimes, and on some occasions. The Order of the King but a* kind of Law. *The* Minister of Linc. *takes great paines to free* Calvin *from having any hand in altering the* Liturgie. *Landmarkes and bounds layed downe, for the right understanding of the story.* Calvin *excepts against the* Liturgy, *practiseth with the D. of* Somerset, *both when he was Protector, and after. His correspondence here with Bn.* Hooper, *and ill affection to the ceremonies then by Law established. The plot for altering the* Liturgie *so strongly layed, that it went forward notwithstanding the Dukes attainder. The shamefull ignorance and most apparent falshoods of the* Minister of Linc. *in all this businesse.* Calvin *attempts the King, the Councell, and Archb.* Cranmer. *The date of his Letter to the Archb. cleered from the cavils of the* Minister of Linc. *The testimony given the first Liturgie by K.* Edw. 6. *asserted from the false construction of the* Minister of Linc. *as also that given to it by the Parliament. Archb.* Bancroft, *and* Io. Fox, *what they say thereof. The standing of the* Table *after the alteration of the* Liturgy, *and that the name of* Altar *may be used in a Church reformed.*

HItherto we have followed you up and downe according as you pleased to leade the way; and seene

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ſeene what Arguments you had againſt the placing of the holy Table *Altar-wiſe*, borrowed from the *Regall* and *Epiſcopall* power: or rather how you anſwer the Doctors Arguments from thence derived. Wee have gone alſo over all your Cavils, deviſed againſt his evidence from the *Acts and Monuments*; wherein he ſhewed you how indifferently, thoſe holy men, *Fryth*, *Lambert*, *Philpot*, *Latymer*, and *Ridley*, uſed the name of *Altar*, calling the bleſſed Sacrament, the *Sacrament of the Altar*, without *doubt or ſcruple*. And howſoever you endeavoured to ſtop their mouths, that ſo they ſhould not ſpeake at all; or bribe them, that they might be drawne to ſerve your turne: yet they have ſhewne themſelves right honeſt men, and ſtood to all things which they ſaid at the firſt report. You may doe well to deale more faithfully hereafter (a) *in your quotations of thoſe bookes, wherein all ſorts of men are ſo throughly verſed.* We alſo have made good the Statute, touching the *Sacrament of the Altar*, and the condition of the writ in the ſame awarded, from your vaine aſſaults; by which you cannot but perceive, that if a man ſhould call the Sacrament of the Lords Supper, by the old knowne and common name, (as your ſelfe confeſſeth it to be) of *Sacrament of the Altar*; the Law will be his warrant in it againſt all your fury. So farre we have gone after you in your owne method. But now we will crave leave, to collect out of you into one body, what ever more occurres betweene the Doctor and your ſelfe, of the point in hand, as it relates unto this *Church*, and the *Liturgies*, *Rubricks* of the ſame; before wee looke abroad into forraine parts. And this wee ſhall the rather doe, becauſe you brought us in your laſt Chapter,

Cap. 4.

(a) pag. 86.

Sect. 1. through the *Acts and Monuments*, into the times of K. *Edward* the sixt, and Qu. *Elizabeth*: whom wee are loath to part withall, before we have examined every passage which concernes those times and them that followed, First then, besides the statute before remembred, enacted by King *Edw.6.* and revived afterward by Qu. *Elizabeth*, wherein the name of *Sacrament of the Altar* is contained expresly: the King did set out certaine (b) *Injunctions*, in the said first yeere of his reigne, where it is called the blessed *Sacrament of the Altar*. And in the *Liturgie* of the yeere 1549. being the third yeere of that Kings reigne, it is agreed upon both sides, that the holy Table is generally called an *Altar: every where called an Altar*, as in the first, and *almost every where*, as in your second Edition of the Bishops Letter. Nor was it to be doubted, but that the old *Altars* being standing, the old name continued. The difference is, both for the *time*, how long they stood; and for the *manner*, how they were taken downe; and for the *Liturgie* it selfe, on what occasion it was changed.

(b) *Iniunctions given by the most excellent Prince* Edward 6, &c. An. 1547. c. 9.

First for the time, the Bishop tels us in his letter, that they *stood a yeere or two in King Edwards time:* Now you inlarge the time, to *foure yeeres*, as the Dr. doth: saying (c) *they stood three or foure yeeres before the Kings Declaration*; but in the same you tell us also, that they *stood not one complete yeere*, before *the godly consideration of the people* (that is, as you expound your selfe, the *irregular forwardnesse* of the people) *had taken them to taske*. That they stood foure yeeres at the least, the Doctor proves by an historicall deduction out of the stories of those times. (d) In which it doth appeare that An. 1547. the *Act of Parliament*

(c) pag. 88.

(d) *Coal from the Altar.* p. 28, 29.

was

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Harlyn P

was passed, wherein it was intituled the *Sacrament of the Altar:* that An. 1548. the *Common-prayer booke* was confirmed, although not published till the next, then neere at hand, which was 1549. where the word *Altar* is oft used, *every where*, or *almost every where*, you know not which. That in the said yeere 1549. an Order came to Bp. *Bonner* from the Lords of the Councell, for abrogating *private Masses*, wherein it was appointed that the holy blessed Communion bee ministred at the high Altar of the Church, and in no other place of the same, *Act. and Mon. part.* 2. *p.* 662. And finally, that in the fourth yeere of his reigne (Novemb. 24. 1550) there came an Order from the Councell to Bp. *Ridley*, (who succeeded *Bonner*) for taking downe the Altars in his Diocesse. p.699. which Order comming to the Bp. (c) with certaine reasons also sent from the Lords of the Councell, the forenamed Bp. of *London*, as the storie tels us, did hold "his *Visitation*, wherein hee did exhort those "Churches in his diocesse, wherein the *Altars* did re- "maine, to conforme themselves unto those other "Churches which had taken them downe, and had "set up in stead of the multitude of their *Altars*, one "decent *Table* in every Church. Which exhortation, as it seemeth, did prevaile so farre, that not long after the *Altars* were taken downe, and *Tables* set up in the Churches. That it was done thus in all other dioceses, the Doctor finds not any where, but in the letter to the Vicar: where it is said indeed, and no more but said, that *on the Orders of breaking downe* Altars, *all dioceses did agree upon receiving Tables*; all dioceses *aswell as that of London*, as your corrupted Copie hath it. For proofe of which, as you have

Cap. 4.

(c) par. 2. p. 700

Sect. 1. falsified the Bishops letters to bring it in; so you have falsified the Acts and Monuments to make it good. For where the words run on in a continued stile or sense; you stop them where you list, to make them speake that, which they never meant. The words run thus in the *Edition* (t) which you choose to make up the matter. "*Furthermore* in the yeere next follow-"ing, 1550. other Letters likewise were sent for the "taking downe of *Altars* in Churches, and setting up "the Table instead of the same, unto *Nicholas Ridley*, "who being Bishop of *Rochester* before, was then "made B. of *London* in *Bonners* place: the Copie and "contents of the Kings letters are these as followeth.

(t) *Acts* and *Mon. printed.* 1596.

(g) pag. 128.

Here, say you, (g) the full point should be, at *setting up the Table instead of the same.* And then a new period to begin with the following words, *unto Nicholas Ridley*, &c. By this device you thinke to have wonne the day, not seeing that by this fine fancy, you have made non-sense of the first period, and very strange *English* in the last. For let the first be thus; "*Furthermore in* "*the yeere* 1550. *other Letters likewise were sent for the* "*taking down of Altars, and setting up the Table in stead of the same:* and then we shall have letters sent, to we know not whom; which would bee answered and obeyed, we know not when. Then take the second by it selfe; *unto* Nicholas Ridley (*who being* Bp. *of* Rochester *before, was then made* Bp. *of* London *in* Bonners *place*) the Copie and contents of the Kings Letters are these as followeth: and then you set the Cart before the Horse, and give us such a kind of *English*, as is not justifiable by the Grammar of the *English* tongue. Besides which handling of your Author, you venture on an affirmation that you have no ground for; nay I

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am ſure you know the contrary to what there you ſay. Cap. 4.
You cite us (h) elſewhere in your booke, the third Ser- (h) p. 108. 109.
mon of Bp. *Hooper* upon *Ionah*, preached before King *Edw.* An 1550 ſay you, An. 1551. ſaith M. *Prynne*, whoſe account I follow. And in that Sermon, "*It were well* "*then* (ſaith he) that it might pleaſe the *Magiſtrates* to "turne the *Altars* into *Tables*, according to the firſt "inſtitution of *Chriſt*, to take away the falſe perſwaſi- "on of the people, they have of *ſacrifices* to be done "upon the *Altars*. For as long as the *Altars* remaine, "both the ignorant *people*, and the ignorant and evill "perſwaded *Prieſt*, will dreame alwaies of *ſacrifice*. By which it is apparant, that whatſoever had beene done by Bp. *Ridley*, all other dioceſſes, *as well as that of London*, did not agree on putting downe of *Altars*, and ſetting up of *Tables*, as you raſhly ſay: there being *Altars* ſtanding ſtill, Anno 1551, (which Bp. *Hooper* much complaines of;) which was a yeere after the taking downe of *Altars* by Bp. *Ridley* in his Dioceſſe. Nor is it likely that the *Altars* generally were taken downe throughout the Kingdome, untill the ſecond *Liturgie* was confirmed by *Parliament*, which was not till the yeere 1552. as you ſay your ſelfe.

Next for the manner how they were taken downe, you tell us in the *Biſhops* letter, (h) that *the people being* (h) *Letter (in the Coal.)* p. 74.
ſcandalized herewith (i. e. with *Altars*) *in Countrey Churches, firſt beats them downe* de facto, *then the Supreme Magiſtrate, by a* kinde of Law, *puts them downe* de jure. Your Copie ( ) *ſtilo novo* relates it thus, (i) *Letter (in the holy Table)* p. 17
as *viz. that the people* being ſcandalized herewith in Country Churches, firſt, *it ſeemes*, beat them downe *de facto*; then the Supreme Magiſtrate, (*as here the King*) *by the advice of Archbiſhop* Cranmer *and the reſt*

of

Sect. 1. *of his Counſell did*, An. 1550. by a kind of Law *put them downe* de jure, 4. *Ed.* 6. *Nov.* 24. This alteration you have made to ſhift the ſcene a little, and carry this tumultuous breaking downe of *Altars*, which you here deſcribe, from hence to *Germany*. For you *perceive* by this, that *he relates in the firſt place*, (k) *to the reformation of* Altars *beyond the ſeas* (*becauſe he ſpeakes of* Supreme Magiſtrates,) *which the people began by way of fact, before the* Magiſtrates *eſtabliſhed the ſame by way of* Law. *And this*, you ſay, Luther *complaines of againſt* Caroloſtadius, *that he choſe rather to hew downe, than diſpute downe Altars*. No queſtion but the *Angels* which removed our *Ladies* chamber, from her houſe in *Bethlem* unto her Chappell at *Loretto*, aſſiſted you in the performance of this miracle. It could not poſſibly bee the worke of a mortall man, to ſhift ſo ſuddenly a buſineſſe of this weight, from *England*, to the parts beyond ſea. (m) *Nec vox hominem ſonat*. Happy man bee your dole, that are ſo highly in the favour of your friends and followers, that whatſoever you ſay unto them is received as *Goſpell*. You had not elſe adventured on ſo fine a *Legend*, but that you can command beleefe, even from very Infidels. (n) *Tam facilis in mendaciis fides, ut etiam crediderint alia monſtroſa miracula*. But tell mee betweene you and me, I will keepe your counſell; how can this buſineſſe relate unto thoſe of *Germany*? becauſe, ſay you, hee *ſpeakes of Supreme Magiſtrates*. Why man. Your owne (o) edition hath it *Magiſtrate*, not *Magiſtrates*; and will you flie off from your owne? Beſides you tell us in the words immediately before, that in K. *Edwards Liturgie* of 1549. *it is almoſt every where*; *but in that of* 1552. *it is no where*

(k) pag. 186.

(m) Æneid l. 1

(n) Minut. Felix.

(o) *Then the Supreme Magiſtrate*, p. 17.

called

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called an Altar, but the Lords boord, Then you goe on, and aske, *why so?* and presently returne this answer, *because the people being scandalized herewith in Country Churches, first it seemes beat them downe* de facto; *and then the supreme Magistrate, &c.* Kind-hearted *Germanes*, that liking not of *Altars* in K. *Edwards* Liturgie, would beat them downe at home, in their owne Countries, becaus the people (which they never heard of) were scandalized herewith in *England*. Faith tell mee, doe you not thinke them very *honest fellowes*, and that a dozen of *Grantham* Ale were well bestowed upon them, by the *Alderman* there, for doing such an excellent piece of service, to promote the cause? I need not tell you more of this trim invention, which made you falsifie the letter, with a long *Parentheſis, as here the King,* &c. to bring in this Pageant. Onely I advise you as a speciall friend, to take a care you see it entred in the next edition of the *Acts and Monuments*, which every time it comes into the world, growes bigger, by such hands as yours; and will, no doubt, in time grow great, and bee (P) *Livius ingens.* Cap 4.

(p) Pellibus exiguis arctatur Livius ingens. *Mart.*

Well then, the *Altars* in the Church of *England* being thus beaten downe by the *high-Germanes*, what did the *English* doe themselves? No doubt but they did beat them downe too; and so they did: the one, in your imagination onely, that dainty forge of new devices; the other in very deed, *de facto.* And then the King came after with his *bottle and bagg*, to learne of such good teachers what hee was to doe in the case *de jure.* First beaten downe *de facto*, then put downe *de jure*: first by the people, after by the King; who as the Doctor told you in his *Coale from the Altar*,

could

Sect. 1. *could not but come too late to carry any stroake at all in so great busines*, which they had done before hee came. I warrant you, the King, being young, could not containe himselfe within doores, but must needs runne to see the sport, when hee heard them at it: and being come, thanked his good people for their paines, and so sent them home. But that your thoughts were taken up amongst the *Germans*, you should have told your storie thus: *viz.* That first the people beat down some *de facto*, and then the King much taken with the example, put downe the rest *de jure*, and by publick order. Yet had you told it thus, the Doctor possibly might have questioned you for the relation: desiring you, as formerly, to tell where you find it: either that they were *beaten downe*, or *beaten downe* de facto *by the common people*. That they (q) *were taken downe in the most part of the Churches of this Realme*, the Kings letters tell us: but *taking downe* implies an orderly proceeding; *beating downe*, hath none. And the Kings letters say withall, that they were taken downe on *good and godly considerations*: which as the Doctor thinks, (r) *implyes some order and authority from them that had a power to doe it*; some secret Order possibly from the Lord *Protectour*, or those that after signed the letter, who meant to try this way how the thing would relish, before they would appeare in it, or bee seene to act it. Or put the case, some Bishops now, should on some grounds to them best knowne, give way unto the Clergie of their severall Dioceses, to place the Table Altar-wise; and then the King should signifie to the Bishop of *Lincoln*, that it was come unto his knowledge, that in many places of the Kingdome the holy Table was removed to the Altar place

(q) Acts and Mon. part. 2. p. 699.

(r) Coal from the Altar. p. 41.

on

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on certaine good and godly considerations: would this be an Argument unto future ages, that this was done *de facto* by the Countrie people? besides, why should you thinke the *people in most places of the Realme*, were scandalized with *Altars* in the Countrie Churches; when in so many places of the Realme, they tooke up Armes, because the *Masse* was taken from them. Those enterprises which you speake of, of some certaine (s) *Z lots* in the beginning of K. *Edwards*, Qu. *Maries*, and Qu. *Elizabeths* reigne, which sometimes you call *good and godly considerations*, and sometimes the *irregular forwardnesse of the people*, were before any law established: and therefore of no kin to these. Things were now setled by a law, and by that law the *Altars* were to stand as before they did. Nor durst the people in the most part of the Churches of the Realme have taken downe the *Altars* then by law established, on any *private consideration* how good soever: therefore I should rather thinke that it was done in some places, and by authority from some Ordinaries, such whom the Lords found fittest for the alteration. You cavill with the Doctor, and reckon it (t) amongst his *faimings*, for telling you what *fine Doctrine this was for the common people*, viz. this your report of beating downe the *Altars* in the Country Churches: wherein hee *failes*, you say, because the *writers only mentioneth it as a matter of Fact*. But being it was such a *Fact*, as drew on the *Law*, the *kind of law* you tell us of, which after put them downe *de jure*: I think you to meet with no apt scholler, that can tell how to raise a *doctrine* out of the relation? "Our Ancestours in "K. *Edwards* dayes were zealous of the reformation, "and beat downe those *Altars*, and why should we

Cap. 4.

(t) *I will give you a short tast of his faiming and his failing.* p. 2.

betray

Sect. 1. "betray Gods cause, and suffer them to be advanced? Are you assured, that none amongst your *partizans* will apply it so, and after vouch you for their *Author*? As for the *Order* of K. *Edward*, which you have slighted with a *kind of law*, (as you did that in Qu. *Elizabeths Injunctions* with a kind of *somewhat*) you still stand to that, as being neither *Act of Parliament*, nor *Act of Councell*, but *an Act of the King sitting in Councell*. A most pretty quillet (u.) Here is a subtilty indeed, a subtilty in Print, as they use to say. But take heed, *nihil odiosius est nimio acumine*. You should not spend too many of your nice distinctions upon Kings and Princes.

(u) page. 128.

Now for the *alteration* of the *Liturgie*, which did indeed draw with it a full and finall alteration in the thing now talked of: you take great paines to make it visible unto the world, that *Calvin* had no finger in it. It had beene happy for this Church, if hee and *Beza* could have kept themselves to their meditations, and not beene *curiosi in aliena republica*, as they were too much. You say of *Calvin* that he was a *Polypragmon* (a) and *made his letters flie to all Princes in the world that did but looke towards a Reformation*: and that *no man* (b) *conceives him to be more pragmatically zealous than you doe, even in those Countries which cared least for him*. If so, why take you up the Bucklers for him, or thinke hee might not stickle here, as in other places? The Doctor drew a story of it from his owne *Epistles*; which you indeavor to refell, by making *ante-dates*, or *false dates* unto all his letters, and unto most of all the rest, whom you there produce. As for example: The letter to my Lord *Protectour*, you date *Octo.* 12. 1546. which was *a yeere before* K. *Edward* came unto

(a) pag. 144.

(b) pag. 145.

the

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the Crowne ([c],) as you ſay your ſelfe: what time hee neither was *Protectour*, nor was there any *Engliſh Liturgy* to except againſt. Then that Archbiſhop *Cranmer*, ([d]) did write for *Bucer* to come over, the 2. of *Oct. An.* 1549. when *Bucer* had beene here a long time before, and being at *Canterbury*, writes ([e]) a letter to *P. Martyr*, dated the 20 day of *Iune* that yeere: and ſo you make him come before he was ſent for. So for the treatie with the *French*, whereof *Calvin* ſpeakes ([f],) you make that *March* 24. 1549. when *Bucer* had been here 10. moneths at leaſt: and yet you date *Pet. Alexanders* letter ([g]) on the ſame day alſo, writ by the appointment of my Lord Archbiſhop to invite him hither. And thus you toile and moile your ſelfe, ([h]) *pugnantia ſecum, frontibus adverſis componere*; to joyn ſuch things together as are not competible. But all is well enough ſo it pleaſe the people, and that you can ſet out the Doctor like a *Iack of Lent*, for every boy to fling his ſtick at. Therefore to ſet the matter right, and let you ſee the Doctor is not ſo extreamely ignorant in ([i]) *all the ſtory of thoſe times*, as you pleaſe to make him: I will ſet down ſome *bounds* and *landmarks* as it were for our direction in this ſearch, ſuch as by no meanes can deceive us. Know then, that ([k]) on the laſt of *Ian.* 1547. according to the accompt of thoſe forraine States, which doe begin the yeere at *Chriſtmaſſe*, K. *Edward* came unto the Crowne: that ([l]) in the *Iuly* following hee ſet out his *Injunctions*, in the which many things there are, that tend unto a Reformation of Religion: and that in the ([m]) *November* after, in the ſelfe ſame yeere, hee held his firſt Parliament, wherein the diſtribution of the Sacrament ([n]) *ſub utraque ſpecie*, was by law eſtabliſhed. *An.* 1548. *Feb.*

(c) Ibid.

(d) page. 144.

(e) Inter opuſcula Anglicana. pa. 550.

(f) Epiſt. ad Bucerum.

(g) pag. 143. in marg.

(h)

(i) *See then how well you looke in to the ſtories of the time*, p. 144.

(k) *Iob. Stow*, p. 593.

(l) *Imprinted at London the laſt day of Iuly. An.* 1547.

(m) V. *the Statutes of that King.*

(n) 1. Ed. 6. c. 1.

Sect. 2.

Feb. 11. (o) an Order was sent forth by the *Lords of the Councell* for the *abolishing of Images*; *March* the 13. next following, the *Order of administring the Communion*, (p) agreed upon at *Windsor*, by the Prelates and other learned men, (q) was by the King confirmed, and recommended to the Bishops for the publick use. And on the 2. of *Oct.* the same yeere, did the Archbishop write to *Bucer* to come over hither. (r) *Venisigitur ad nos, & te operarium præsta in messe Domini*, as the letter tell us. In the *November* of that yeere, beganne the second (s) Parliament of K. *Edward*, and held on till the 14. of *March* next after, falling in *An.* 1549. in the same accompt; in which the first *Liturgie* was confirmed and ratified. The tenth day after that, *March* 24. *Pet. Alexander*, Secretarie to the Archbishop, writes againe to *Bucer* (t) with a *Venisigitur quàm citissimè poteris*: and the *Iune* after that wee finde him here at *Canterbury*, from whence he writ to *Pet. Martyr*, as before was said. (u) *Apr.* 6. *Proclamation* was made for putting downe the *Masse* throughout the Realme: (x) the *July* following, those of *Devonshire* and *Cornwall* rose up in Armes, desiring to have their old religion restored againe; and (y) on the 8. of *August* next, (the Kingdome being thus embroyled) the *French* Ambassadour made defiance to the King of *England*. (z) The 14. of *Oct.* after, the Duke of *Somerset* was committed to the Tower, and (a) thence released *Febr.* 6. 1550. and on the 8 of *April* next, (being before discharged of the Protectourship, (was sworne (b) Privy Counsellour.* Meane time, (c) on *Ian.* 22. Commissioners were sent to treat of a peace with *France*, which was (d) proclaimed the last of *March* next after following. *An.* 1551. *Iunior.* 30.

(o) Acts and Mon. part. 2. p. 658.
(p) Ibid. 658.
(q) Ibid p. 659. 660.
(r) Bucer in cript. Anglic. p. 190.
(s) 2. & 3. Ed. 6. V. the Statutes.
(t) In script. Anglic. p. 191.
(u) Io. Stow, p. 596.
(x) Id. ibid.
(y) Id. 597.
(z) Id. p. 600.
(a) Id. p. 603.
(b) Id. p. 604.
(c) Id. p. 605.
(d) Id. p. 604.

Mart.

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Mart. (e) *Bucer* died. The 16.(f) *Oct.* after, the Duke of *Somerset* was committed to the Tower, and on the first (g) of *December* following condemned to death. *Ann.* 1552.(h) *Ian.* 22. the Duke of *Somerset* was beheaded; and on the morrow (i) next began the Parliament 5. & 6. of *Edw.* 6. in which the second *Liturgy* was confirmed. This said, we shall be sure to find how matters went; and how farre you have lost your selfe by your too much quarrelling.

(e) *In a postscript* ad censuram, ep. 503.
(f) *Iob. Stow.* p. 605.
(g) Id. p. 606.
(h) *Iob. Stow* p. 607. *and Brooke* tit, Somerset.
(i) Vide Stat. 5 & 6. Edw. 6.

The Doctor thus beginneth, (k) "It seemes that "*Bucer* had informed *Calvin* of the condition of this "Church, and the publicke *Liturgie* thereof, and "thereupon, hee wrote to the Duke of *Somerset*, who "was then Protectour. For thus he signifieth to *Bucer*, (l) *Dominum Protectorem, ut volebas, conatus sum hortari, ut flagitabat præsens rerum status, &c.* and then adviseth *Bucer* to be instant with him, *ut ritus qui superstitionis aliquid redolent, tollantur è medio*, that all such rites as savoured of superstition should be took away. And how farre that might reach, you can tell your selfe, knowing the humour of the man, as it seemes you doe, reckoning him for a *Polypragmon*, as before is said. Nay he went somewhat further yet, bidding him, (m) as you note your selfe, to take heed of his old fault, (for fault he thought it) which was to runne a moderate course in his Reformations, *mediis consiliis vel autherem esse, vel approbatorem.* Now *Pet. Alexanders* letter for calling in of *Bucer*, beares date in *March*, 1549. and *Bucer* was at *Canterbury* the *Iune* next following: the first thing that hee did at his comming hither, as hee saith himselfe, being to make himselfe acquainted with the *English* Liturgie. (n) *Cum primum in hoc regnum venissem, &c. librum illum sacro-*

(k) *Coal from the Altar*, p. 39.
(l) Epist. ad Bucerum. p. 81.
(m) page. 144.
(n) In præfatione ad censuram.

Sect. I.

crorum, per interpretem, quantum potui, cognovi diligenter, as hee relates it to the Archbishop. Of his hee gave account to *Calvin*; and as it seemes *(Dominum Protectorem, ut volebas, &c.)* desired some letter from him to my Lord *Protector*. Not as (°) you dreame, before his comming over hither, and before the *Liturgie* was published; though possibly before hee had beene seene of the Duke of *Somerset* (the hurly-burlies of those times considered.) For *Calvin* tels you in that letter, *tumultus jam intus sedatos esse confido*, that hee now hoped, that all the tumults and commotions within the Realme were composed and pacified; and also that there was a rumour of a truce with *France*. So that this letter must needs bee dated about the Autumne after *Bucers* comming hither: the *Rebells* not being fully crushed till the end of *August*; and nothing, but the newes of our *peace* within, drawing the *French* men to assent to a *truce* abroad.

(o) *Hee desired Calvin to write by him to the Protector, &c.* p. 144.

Then for his letter to the *Protector*, which is herein mentioned, cleerely it is the letter printed, which beares not date two yeeres before, (P) as you with ignorance and confidence enough, have beene pleased to say. For you may finde the date hereof by a better *character*, being the same with that to *Bucer*. For (q) hee takes notice in that letter, of those Commotions, *ingentes illæ turbæ*, which had hapned here, *ab aliquo tempore*, not long before: as also that the alteration of religion was, in part, the cause thereof *quos ex parte mutatio in religionis causa concitabat*, as himselfe there tels you. So that this letter must bee written halfe a yeere at least, after the *Liturgie* established

(p) *Not the letter printed, bearing date two yeeres before.* p. 144.

(q) Epist. ad Protect. Angl. pag. 66.

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blished by Act of Parliament, and not (r) *three yeeres before*, as you ridiculously compute it. As for the substance of that letter, hee there excepteth against *Commemoration of the dead* (which he acknowledgeth however to bee very ancient, as also against *Chrisme*, and *extreme unction*; which last *(unctionis ceremonia)* you have most childishly translated (s) oyle in Baptisme. Which said, he wisheth *illa omnia abscindi semel*, that all these ceremonies should bee abrogated; and that withall hee should goe forwards to reforme the Church (t) without feare or wit, without regard of *peace* at home, or *correspondency* abroad! Such considerations being onely to bee had in *civill matters*, but not in matters of the Church, *in quo nihil non ad Dei verbum exigi fas est*, wherein not any thing is to bee exacted, which is not warranted by the Word; and in the managing whereof there is not any thing more distastefull in the eyes of God than (u) worldly wisedome, *ut vel moderemur, vel rescindamus, &c.* either in moderating, cutting off, or going backward, but meerely as wee are directed by his will revealed. Nor were these three, and that about Impropriations, the onely things on which he toucheth, as you please to say. He toucheth also there on the booke of (x) *Homilies*, which very faintly hee permits for a season onely, but not allowes of; and thereby gave the hint to others, who ever since almost have declaimed against them. And if you thinke that *Calvin* never after medled with the *Duke*, about this businesse, of the *Orders* of the Church of *England*; you are exceeding much mistaken. For whatsoever (y) *crush* hee had, he lost but litle of his power, though hee lost his Office: and *Calvin* still addressed himselfe unto him for the

Cap. 4.

(r) *It must bee full 3. yeeres before, &c. p. 145*

(s) *Chrisoms, oyle in Baptisme, and commemoration of the dead. pag. 146.*

(t) Quia nempe veriti sunt, ut major rerum mutatio terri non posset, præsertim ubi vicinorum ratio habenda est. pag. 70.

(u) Idem ibid. pag. 70.

(x) Quoniam vereor ne pauce extent in regno vivæ conciones major pars autem in recitationis modum recurrat. *pag* 68.

(y) *But for the Lord Protector, he had his crush a yeere and a halfe before.* p. 147.

Sect. 1. Advancement of the worke. Looke in his letter unto (z) *Bullinger*, dated *Apr.* 10. 1551. which was not quite a yeere before the Liturgie was altered, and he will tell you what hee did: (z) I writ, ſaith hee, to the *moſt illuſtrious D. of Somerſet* to this effect, that there was no hope but that the Papiſts would grow inſolenter every day than others, *niſi mature compoſitum eſſet diſſidium de ceremoniis*, unleſſe the difference were compoſed about the ceremonies. Compoſed, and how? not by reducing the opponents to conformity, but by incouraging them rather in their oppoſition: eſpecially by ſupporting *Hooper* then Bp. of *Glouceſter*, the principall leader of that faction, and very zealous (amongſt other things) againſt the *Altars* yet remaining, as before I ſhewed. For ſo it followeth in that letter, *hortatus ergo ſum hominem, ut Hoppero manum porrigeret*; which it ſeemes was done, as he propounded. For in another unto *Bullinger* dated the 29. of *Auguſt* following, hee certifieth to him (a) that *Hooper was reſtored to his Biſhopricke.* Now this being but the yeere before the alteration of the *Liturgie*, *Calvin* being ſo intent againſt the Orders of this Church, the *Duke* ſo forwards to comply with him; and *Hooper* who had no leſſe intereſt in *Dudley of Northumberland*, than *Calvin* with the *Duke* of *Somerſet*, (whereof conſult your author, the *Acts* and *Mon. par.* 3. *p.* 147.) being ſo eager on the chaſe: it is not to bee doubted but the buſineſſe went forwards, though the Duke went backwards. In the relating of which ſtorie you flutter up and downe, and have no conſiſtency. You tell us pag. 147. that in *the firſt ſitting of that Parliament wherein the ſecond Liturgie was confirmed, he was attainted and condemned, and preſently*

(z) Interea ſcripſi ad illuſtriſſimum Ducem Somerſeti. p. 98.

(a) Certum eſt D. Hopperum epiſcopatui ſuo reſtitutum eſſe pag. 103.

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presently executed: whereas indeed hee was attainted almost two months, and executed just a day, before that sitting. You tell us, pag. 149. that hee *was a condemned Prisoner, looking every day for the stroke of the Axe, when the booke was passing the Committies* (if at all any such *Committie* ever was about that Booke, which I somewhat question:) whereas the Axe had done, and the stroke was past, before the Session, or first meeting. Finally, whereas, in many places of the *Bishops* letter, you call the second *Liturgie*, the *Liturgie of the yeere* 1552. as indeed it was: you tell us here, pag. 148. of a certaine Letter which was *delivered to the Duke from Calvin*, An. 1551. (as most true it is, that such a letter was about that time delivered to him) *the Liturgie being then newly altered*. And so by that account, the *Liturgie* was altered, when as the Duke of *Somerset* was neither attainted, condemned, or executed, as before you said. *Is this your looking unto the storie of the times*, which you so much bragge of? But as before I told you, however the Duke went backward, the worke went forwards; the *partee* being growne so well compacted, that it could goe alone, without any leader: especially *Duke Dudley* who then ruled the roast, having a great opinion of Bishop *Hooper*; who being no friend unto the *Altars* of the Church himselfe, might easily induce his Patron to promote the cause. Cap. 4.

Next for his tampering with the King and Archbishop *Cranmer*, wee have good warrant from his Letters. In that unto *Farellus* Anno 1551. hee tels you of a Letter sent by him to the *King* by Master *Nicolas*, (*one of his tel-tales* (b) as you call him;) and of the welcome it found both with the King, and with his (b) pag. 148.

Sect. 1. Councell: as alſo that he was adviſed by my Lord of *Canterbury* to write more frequently unto the King, than hee had done formerly. Not about *reſtitution of Impropriations*, that's but your device; the Archbiſhop ſent him no ſuch meſſage, unleſſe you finde it in your dreames. *Calvin* had other things to aime at, although hee tooke that alſo as it came in his way. (c) *In ſtatu Regni multa adhuc deſiderantur*; many things were amiſſe that needed reformation. That was more like to be the Argument of his adreſſes to the King. If you will pleaſe to take his word, himſelfe ſhall tell you in his aforeſaid Letter unto *Bullinger*, that he had writ both to the King and to the Councell (and ſo had *Bullinger* it ſeemes.) What was the purpoſe of thoſe letters? (d) *ut eos incitaremus ad pergendum*, to ſet them forwards on the worke which was then in hand: writing withall unto the Duke of *Somerſet*, to countenance *Hooper* in his oppoſition to the *publick orders* then eſtabliſhed. Your ſelfe have told us of him, that he was (e) a *Polypragmon, making his letters flie to all the Princes of the world, that did but looke towards a Reformation:* If to all *Princes*, then no queſtion but to our King alſo amongſt the reſt; and what a kinde of reformation *Calvin* aimed at, you know well enough. Then for his practiſing with the Archbiſhop; the Doctor tels you (f) that "he had written to him. An. 1551 "being the yeere before the *Liturgie* was altered, com- "plaining in the ſame, that in the ſervice of this Church "there was remaining a whole maſſe of Popery, *quæ* "*non obſcuret modo*, &c. which did not only blemiſh, but "even overwhelme Gods holy worſhip. This letter being placed betweene two others dated the ſame yeere, induced the Doctor to beleeve, that it was dated

(c) Vide Epiſt. illam ad Farellum. p. 384.

(d) Epiſt ad Bulling. p. 98.

(e) pag. 144.

(f) Coal from the Altar. p. 39.

that

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that yeere alſo: and this you chalenge as (g) *a childiſh and erroneous Criticiſme*; but bring no better of your own. Onely you wonld faine have it dated before this yeere, and if it might bee, *two yeeres* ſooner: becauſe he tels the Archbiſhop there, of *Chanting veſpers* here in *England*, in an unknowne tongue; which was, you ſay, inhibited by Parliament (h) *full two yeeres before the altering of the Liturgie*. But if you marke it well, this will little helpe you. (i) *Some Miniſter of Calvins* (perhaps his *Tel-tale Monſieur Nicolas*) had from *Cambridge* certified him, how things went in "*England:* particularly how ill the Church was pro- "vided for, and what great ſpoyle was made of the "meanes and maintenance thereto belonging. But "more eſpecially that thoſe great men, who held "*Abby-lands*, and conſequently were to pay ſome "*penſions* to the *Monks* ſurviving, did put them into "benefices and *cure of ſoules*, who had nor minde "nor meaning to diſcharge that dutie, *ut penſione iis "perſolvenda ſe liberarent*, onely to eaſe themſelves of "paying the *Penſions*. This being certified to *Calvin*, by a letter dated on *Whitſunday*, An. 1550. in his next miſſive to the Archbiſhop, (k) hee complaines of both: Firſt, that the Church was ſo expoſed to open *Port-ſale* (*quod prædæ ſunt expoſiti Eccleſiæ reditus.*) And ſecondly, *quod ex publico Eccleſiæ proventu aluntur otioſi ventres, &c.* that the revenue of the Church ſhould bee beſtowed upon thoſe *idle bellies* (and ſo you know they called the *Monkes*) which in an unknowne tongue chanted out the *Veſpers*. If this ſuffice not for the date, than bee pleaſed to know, that *Calvin* in that letter relates to ſomewhat that had beene done by the Archbiſhop in the *Reforming* of

(g) *And if wee give it a date from the Printers placing of the letter, which is your childiſh and erroneous Criticiſm.* p. 143.

(h) pag. 148.

(i) Epiſt. ad Calvin. p. 97.

(k) Epiſt. ad Cranm. p. 101.

Sect. 1. this Church for three yeeres before. *Atque utinam te duce aliquanto longiùs jam ante triennium progressi forent*; which (saith hee) had they done, there had not beene such superstitions left, as hee there complaines of. Now the first *Reformation* made by the Archbishops means, was the *Communion-booke* set out 1548. for the receiving of the *Sacrament*, *sub utraque specie*. To which if you will adde those three yeeres which are there remembred; you must needs date this letter as the Doctor doth, *An.* 1551. (l) not one minute sooner, how much before soever you desire to have it. The Doctor hereupon concludes, as before he did, "that leaving the word *Altar* out of the *Common-*
"*prayer-booke* last established, and other *alterations*
"which were therein made, grew not from any
"(m) scandall taken at the *Altars* by the Countrie
"people, but a dislike that *Calvin* had conceived a-
"gainst the Liturgie, as before was said. Of any hand that *Martin Bucer* had therein, more than that hee had signified unto *Calvin*, the quality and condition of this Church, and of the Liturgie thereof, the said Doctor saith not; and this not absolutely neither, but with a *sic videtur*, (n) that so it seemed. Yet you cry out, without a cause, (o) *that it was the King, the Lords, and the State, rather than any incitement of* Martin Bucer, *that made this alteration in the* Liturgie, *in the point of* Altars. An alteration there was made by the King and State, though not by the incitement of *Martin Bucer*, but of *Calvin* rather, that *Polypragmon*, as you call him. For where you hope to shift it off from him, by telling us *that hee was a poore Minister at the foot of the* Alpes, *and died, in bookes, and all, worth very neere* 40. *pounds sterling*: thats the worst

pranke

(l) *But the Date seemes to bee much before Anno* 1551. *which is D. Coals conjecture.* p. 148.

(m) *Coal*, p. 40.

(n) Ibid. p. 39.

(o) pag. 145.

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pranke of all the reſt. I hope your friend *Iohn Cotton* was not very rich, perhaps not richer than *Iohn Calvin*; and yet of power enough to diſturbe the Church. For, that the Alteration of K. *Edwards* Liturgie proceeded rather of ſome motions from without, than any great diſlike at home; the Doctor was induced to beleeve, the rather, becauſe the King (°) had formerly affirmed in his Anſwer to the *Devonſhire* men, that the *Lords Supper*, as it was then adminiſtred, *was brought even to the very uſe as* Chriſt *left it, as the* Apoſtles *uſed it, and as the holy* Fathers *delivered it. Acts and Monuments, part 2. pag. 667.* And ſecondly, becauſe he had obſerved, that in the Act of Parliament, by which that *Liturgie* of 1549. was called in, the booke of *Common prayer* (ſo called in) was affirmed to be *agreeable to Gods Word, and the Primitive Church. 5. & 6. Ed. 6. ca. 1.* Vnto the firſt of theſe, you promiſe ſuch an Anſwer, (P) *an Anſwer ſet downe in ſuch Capitall letters, that hee that runnes may reade.* And this, no doubt you mean to doe, onely in favour to the Doctor, who being but a *blinker*, as you pleaſe to call him, would hardly ſee your Anſwer in a leſſer *character* than a Capitall letter. But firſt, becauſe wee know your tricks, wee will ſet downe *interminis* (as the ſtorie tels it) what was *demanded* by the *Rebells*, and what was *anſwered* by the *King*: and after looke upon the *gloſſe* which you make of both, that we may ſee which of them you report moſt falſely, and what you gather from the ſame.

Cap. 4.

(o) *Coal*, p. 40.

(p) pag. 150.

The Rebels they demanded thus:

(q) "Foraſmuch as wee conſtantly beleeve, that "after the *Prieſt* hath ſpoken the words of conſecra- "tion, being at *Maſſe*, there celebrating and conſe- "crating the ſame; there is very really the body and "bloud

(q) Acts and Mon. part. 2. p. 666.

Sect. 1. "bloud of our Saviour *Ieſus Chriſt*, God and man; "and that no ſubſtance of bread and wine remaineth "after, but the very ſelfe ſame body that was borne "of the *Virgin Mary*, and was given upon the *Croſſe* "for our Redemption; therefore wee will have "*Maſſe celebrated as it was in times paſt*, without "any man communicating with the *Prieſts*, foraſ- "much as many rudely preſuming unworthily to re- "ceive the ſame, put no difference between the *Lords* "*body*, and other kinde of meat; ſome ſaying that it "is bread both before and after; ſome ſaying that it "is profitable to no man except hee receive it, with "many other abuſed termes.

Now to this Article of theirs, the King thus replyed:

(r) Acts and Mon. part. 2. p. 667.

(r) "For the *Maſſe*, I aſſure you no ſmall ſtudie "nor travell hath beene ſpent, by all the learned *Cler-* "*gie* therein, and to avoid all contention, *it is brought* "*even to the very uſe as* Chriſt *left it, as the* Apoſtles "*uſed it, as the holy* Fathers *delivered it*, indeed ſome- "what altered from that the *Popes* of *Rome* for their "*lucre* brought it to. And although yee may heare the "contrary from ſome *Popiſh* evill men, yet Our Maje- "ſty, which for Our Honour may not bee blemiſhed "and ſtained, aſſureth you, that they deceive, abuſe "you, and blow theſe opinions into your heads, to fi- "niſh their owne purpoſes.

This is the *plaine ſong*, as it paſſed betweene the *Rebells* and the *King*. And now I will ſet downe your deſcant on it, in your own words *verbatim*, not a tittle altered, that all which *runne may reade*, and ſee how ſhamefully you abuſe your owne deareſt Author.

(f) pag. 150 151 (f) The *Rebels*, in their third Article, (ſet on by the

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Popiſh Prieſts) doe petition for their *Maſſe* (that is, that which wee call *the Canon of the Maſſe) and words of conſecration*, as they had it *before*, and that the *Prieſts* might *celebrate it alone, without the communicating of the people*. To this the *King* anſwers, *That for the Canon of the Maſſe and words of Conſecration*, (which is nothing altered in the ſecond *Liturgie*) *they are ſuch as were uſed by* Chriſt, *the* Apoſtles, *and the ancient* Fathers: that is, They are the very *words* of the *Inſtitution*. But for the ſecond part of their demand, which was for the *ſacrifice* of the *Maſſe*, or *the Prieſts eating alone*, they muſt excuſe him: *For this the Popes of* Rome *for their lucre added to it*. So there is, ſay you, a cleare *Anſwer* to both parts of the Article. A *very cleare anſwer*, if you mark it well. The *Rebels* make demand of the whole *Maſſe*, *modo* & *forma*, as before it had been celebrated: you make them ſpeake onely of the *Canon of the Maſſe*, and *words of Conſecration*. The *King*, in his reply, makes anſwer to the *whole Maſſe*, as it was commonly then called, the whole forme and order of the *Communion* in the publick Liturgie; that it was *brought even to the very uſe as* Chriſt *left it*, *the* Apoſtles *uſed it*, *and the holy* Fathers *delivered it*: you make him anſwer onely of the *Canon*, and words of *Inſtitution*, as if that were all. This is not to report an anſwer, but to make an anſwer; and draw that commendation to a *part* of the *common Liturgie*, which was intended of the *whole*. And yet your Inference is farre worſe than your Report: For you have made the King to ſay, that they ſhould have a *Table*, and a *Communion*, and the *words* of *Conſecration*, as they were uſed by *Chriſt*, the *Apoſtles*, and the ancient *Fathers*: but they ſhould have no *Altar*, nor *ſacrifice*; *for theſe the Popes of Rome*, Cap. 4.

for

Sect. 1. *for their lucre had added to the Institution.* Of all which, not one word in all your Author. This, were there nothing elſe, would ſet you forth for what you are; a man that cares not what you ſay, or whom you falſifie, ſo you may run away from the preſent danger, though afterwards it overtakes you, and fals farre heavier on you than before it did.

Next, let us ſee what you reply to that which concernes the *Parliament*, and the opinion which it had of the *former Liturgie*, as both *agreeable to Gods Word, and the Primitive Church.* And firſt you charge the Doctor with borrowing (t) that paſſage from father *Parſons three Converſions.* Whether it bee in father *Parſons*, the Doctor knowes not. But whether it bee or not, that comes all to one, as long as it is ſo delivered in the Act of *Parliament.* Then for the *Act* it ſelfe, (u) you anſwer, that whereas ſome *ſenſuall perſons, and refractorie* Papiſts, *had forborne to repaire to the* Pariſh-Churches *upon the eſtabliſhment of the* Engliſh Service, *the* Parliament *doth in the* Preamble *tell the offenders againſt this* new law, *that* praiers in the mother-tongue *is no invention of theirs, as the* Prieſts *would make them beleeve, but the doctrine of the* Word of God, *and the practice of the* Primitive Church: *medling no farther with the* Liturgie *in this part of the Act, than as it was a ſervice in the* mother-tongue, and no more than ſo. I have been told, it was a ſaying of my Lord Chancellour *Egerton*, that Dr. *Day*, once Dean of *Windſor*, had the moſt excellent arts of *creeping out of the Law*, of any man whoſe name was ever brought in *Chancery.* That Doctor, and this *Miniſter*, are much of the ſame quality; our *Miniſter* being as expert in *creeping out of an authority*, as ever was that Dr, in *creeping*

(t) pag. 151.

(u) pag. 152.

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out of the law. But yet hee creepes not ſo away, but a man may catch him: and catch him ſure wee will for all his cunning. For if wee looke into the Act of Parliament, wee ſhall eaſily finde, that not the language onely, but the order, forme, and fabrick of the divine Service before eſtabliſhed, is ſaid to bee *agreeable to the Word of God, and the Primitive Church*, which I deſire you to obſerve, as it is here preſented (x) to you. Whereas (ſaith the Act) there hath beene a very "*godly order* ſet forth by authority of Parliament, for "*Common prayer and adminiſtration of the Sacraments* "*to bee uſed in the mother tongue*, within this Church "of England, *agreeable unto the Word of God, and the* "*Primitive Church*, very comfortable to all good peo- "ple, deſiring to live in *Chriſtian* Converſation, and "moſt profitable to the eſtate of this Realme, &c. What thinke you, on your ſecond thoughts, is that ſo much commended by the *Parliament?* either the very *Order* it ſelfe, of *Common prayer and adminiſtration of the Sacraments*, or the being of it in the *Engliſh* tongue. It could not bee the being of it in the *Engliſh* tongue. For then the *Romiſh Miſſall*, had it beene tranſlated word for word, without more alteration than the language onely, might have beene alſo ſaid to *bee agreeable to the Word of God, and the Primitive Church*; which I am ſure you will not ſay. And therefore it muſt bee the whole *forme and order*, that *godly order*, as they call it, of *Common prayer* and adminiſtration of the Sacraments, to bee uſed in the *Engliſh tongue* (take them both together) which they ſo commended. Compare this teſtimony of the Parliament, with that before given of it by the King; and ſee if they affirme it of the *language*, or of the *order* of the *ſervice*. The King

Cap. 4.

(x) 5. & 6. Ed. 6. cap. 1.

Sect. 1. King affirmed that it was *brought unto that use as* Christ *left it, the* Apostles *used it, and the holy* Fathers *delivered it:* the Parliament, that it was *agreeable to the Word of God* (including *Christ* and the *Apostles*) and to the *Primitive Church*, including the *holy Fathers*. Nor did the Parliament alone vouchsafe this testimonie of the first Liturgie. Archbishop *Bancroft* speaking of it in his (y) Sermon preached at S. *Pauls Crosse*, *An.* 1588. affirmes that it was published first *with such approbation, as that it was accounted the worke of God.* Besides, *John Fox*, (z) whose testimonie I am sure you will not refuse, (though you corrupt him too if hee come in your way) hath told us of the Compilers "of that Liturgie, first that they were commanded by "the King to have as well an eye and respect unto the "most sincere and pure Christian religion, taught by "the holy Scriptures, as also to the usages of the "*Primitive Church*, and to draw up one convenient "and meet *order*, rite and fashion of *Common prayer*, "and *Administration of the Sacraments*, to be had and "used within the Realme of *England*, and the Domi-"nions of the same. And then hee addes *de proprio*, "as his own opinion, that *through the ayd of the holy* "*Ghost*, and with one uniforme agreement, they did "conclude, set forth, and deliver to the King a booke "in *English*, entituled, *A booke of the Common prayer*, *&c.* This as it shewes his judgement of the aforesaid *Liturgie*, so doth it very fully explaine the meaning of the *Act* of *Parliament*; and that it did not, as you say, relate unto the language onely, but the whole *order*, rite, and fashion, of the *Common prayer* booke.

(y) page. 53.

(z) *Acts* and *Mon. part.* 2. *p.* 660.

Thus have wee seene the alteration of the *Liturgie*; and

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and by that alteration, a change of *Altars* into *Tables*, for the holy Sacrament. The next inquiry to be made, is, how the *Table* ſtood, and how they called it; and that as well upon the taking down of *Altars*, An. 1550. in ſome places, by the Kings owne Order; as on the generall removall of them, by the ſecond *Liturgie*. Firſt for the *placing* of the *Table*, your owne Author tels you, (a) that on occaſion "of taking downe the "*Altars*, here aroſe a great diverſity about the "forme of the *Lords board:* ſome uſing it after the "forme of a *Table*, and ſome of an *Altar*. But finally "it was ſo ordered by the Biſhop of *London* (*Ridley*) "that hee appointed the forme of a *right Table*, to be "uſed in all his Dioceſſe: himſelfe encouraging them "unto it, by breaking downe the wall ſtanding then "by the *high Altar* ſide, in the Cathedrall of S. *Paul*. But that it was ſo ordered *in all other Dioceſes*, the Doctor findes not any where, but in the *new Edition* of the Biſhops letter, which you have falſified of purpoſe to make it ſay ſo, as before was noted. Nor did the *old Edition* ſay, that they the *other Dioceſes*, agreed at all upon the *forme and faſhion* of their *Tables*; though they agreed, as you would have it, on the thing it ſelfe. And therefore you have now put in theſe words, *ſo ſoone*, which tells another tale, than before was told: as if *all Dioceſes* having agreed as well as *London*, on receiving *Tables*, did agree too, but not *ſo ſoone* upon the *faſhion* of their *Tables*. For that it was not thus in all other places, your owne *Miles Huggard* tells (b) you; and to him I ſend you to obſerve it. But *this diverſity*, (c) ſay you, was *ſettled by the Rubrick*, *confirmed by law*. What univerſally? There is no queſtion but you meane it; or to what purpoſe

Cap. 4.

(a) Acts and Mon. part. 2. p. 700.

(b) pag. 48. *of the holy Table.*

(c) Ibid. p. 48.

Sect. 1. purpoſe do you ſay ſo? Yet in another place you tell us, that notwithſtanding the ſaid *Rubrick*, the *Tables* ſtoodlike *Altars* in *Cathedrall* Churches; in ſome of them at leaſt, which had no priviledge, I am ſure, more than others had. For thus ſay you, (d) *In ſome of the* Cathedrals, *where the* ſteps *were not tranſpoſed in* tertio *of the Queene, and the wall on the back-ſide of the* Altar *untaken downe*, the Table *might ſtand all along, as the* Altar *did.* If it did ſtand in ſome, it might ſtand in all; and if in the *Cathedralls*, then alſo in *Parochiall* Churches; unleſſe you ſhew us by what means they procured that *might*, which could not bee attained unto by any others. Wee finde it alſo in the letter (e) that onely *to make uſe of their covers, fronts, and other ornaments*, the Tables *might be placed in ſome of the* Chappels, *and* Cathedrals, *of the ſame length and faſhion that the* Altars *were of:* Why might not then the ſame bee done in the *Pariſh-Churches* which were provided at that time, of *covers, fronts*, and other *ornaments* of that nature. (f) Your ſelfe concludes it for a fooliſh *dreame*, that the *State ſhould caſt away thoſe rich furnitures* of the Chappell, provided for the former *Altars*; and ſure it is as much a *dreame* that they ſhould caſt away their *ornaments* of the ſelfe ſame nature out of Country Churches. And this I am the rather induced to thinke, becauſe that in the Statute 1 *Elizab.* (g) wherein the *Common-prayer* booke now in force, was confirmed and ratified, it was enacted, "That "all ſuch *ornaments* of the Church ſhall bee retained, "and bee in uſe, as was in the Church of *England* by "the authority of Parliament, in the 2. of King *Edw.* 6. "untill other order ſhould therein bee taken by the "authority of the Queene, &c. Which makes it plaine

(d) pag. 183.

(e) *Coal from the Altar*, p. 72.

(f) pag. 38. *of the holy table.*

(g) 1. Eliz. c. 2.

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in my opinion, that in the latter end of King *Edw.* the sixt, there had beene nothing altered in the point of the Churches *Ornaments*, nor consequently in the plaing of the *holy Table.*

Then for the *name*, it seemes they stood as little upon that, as upon the former. When the old *Altars* stood, they called them *Tables*; and when the *Tables* were set up, they called them *Altars* Your Author (h) could have told you "at the first, that the *booke of* "*Common prayer* calleth the thing whereupon the "Lords Supper is ministred, indifferently a *Table*, an "*Altar*, or the *Lords boord*, without prescription of a-"ny forme thereof, either of a *Table*, or of an *Altar.* "For as it calleth it an *Altar*, whereupon the Lords "Supper is ministred, a *Table* and the *Lords boord*; so it "calleth the *Table*, where the holy Communion is di-"stributed with laud and thanksgiving unto the Lord, "an *Altar*; for that there is offered the same sacrifice "of praise and thankesgiving. So when the *Liturgie* was altered, and the word *Altar* quite left out; they spared not, as occasion was, to call the *holy table* by the name of *Altar.* The blessed Sacrament it selfe, they thought no sacriledge to intitle by the name of *Sacrament of the Altar:* so did the *Martyrs*, some of them, in Qu. *Maries* time; and the whole body of the State, in Parliament, 1. *Eliz.* as was shewed before. Old Father *Latimer* speakes positively, *that it may be called an Altar*; though you, in the repeating of his words, have slipped aside that passage, and made him cast the common calling of it so, (i) upon the *Doctors, who might bee mistaken.* Yea and *Iohn Fox* himselfe hath told you (k) in a marginall note, *The Table, how it may bee called an* Altar, *and in what respect.* The

(h) *Acts and Mon. part. 2. p. 700.*

(i) *Holy table, p. 97.*

(k) *Acts and Mont. part. 2. p. 700.*

Sect. 1. *Rubrick* was no other then, than wee finde it now: and yet we doe not finde, that any thought themſelves ſo tyed to the words thereof, as to uſe no other. Yet this is preſſed upon the *Vicar*. *The Church in her Liturgie and Canons calling the ſame a* Table *onely, doe not you call it an* Altar, (l) ſo the *old* edition: *doe not you now, under the reformation, call it an Altar:* (m) ſo ſaith the *new*. Vnder the Reformation? and why ſo? Onely to make poore men beleeve, that *Altars*, and the *Reformation*, cannot ſtand together. But you are out in that, as in all the reſt. The writer of the letter cannot but acknowledge, (n) that the *Altars doe ſtand ſtill in the* Lutherane *Churches; and that the Apologie for the* Auguſtane Confeſſion *doth allow it:* the Doctors and Divines whereof, he doth acknowledge alſo to bee (o) *ſound Proteſtants, although they ſuffer Altars to ſtand*. And in thoſe other *Churches* of the *Reformation*, ſome of the chiefe Divines are farre more moderate in this point, than you wiſh they were. *Oecolampadius* (p) doth *allow the Euchariſt to be called the Sacrament of the Altar:* affirming alſo, that for *peace ſake they would not abhor from the title of* ſacrifice, *if there were no deceit cloſely carryed under it:* and *that there is no harme, in calling the Lords* Table *by the name of* Altar. *Zanchie* (q) more fully, *Quod neque Chriſtus, neque Apoſtoli prohibuerunt altaria, aut mandarunt quod menſis ligneis utantur*; That neither *Chriſt* nor his *Apoſtles* have prohibited *Altars*, or enjoyned wooden *Tables*; and therefore that it is to be accounted a matter of indifferencie, whether we uſe an *Altar* of ſtone, or a *table* of wood, *modo abſit ſuperſtitio*, ſo that no ſuperſtition be conceived of either. Nay *Beza*, though more zealous than the other two, deni-

(l) *Coal*, p. 74.
(m) *Holy table*, p. 17.
(n) Ibid. p. 16.
(o) Ibid. p. 18.
(p) Admittimus &c. Epiſtola ad Barthol. Hadder.
(q) De cultu Dei extern. l. 1.

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denieth not but that the Supper of the Lord may well enough bee celebrated upon an *Altar*; *Sed non repugno quin cœna Domini in Altari celebrari possit:* which words you give us in your margin, p. 146. but dare not *Englisb* them for feare to offend weake brethren. So they determine of the point; not doubting, as it seemes, but that it might bee lawfull *now, under the Reformation*, to call the holy *Table* by the name of *Altar:* and which makes more against your meaning, to use an *Altar* also in the ministration. Which said, I bid adieu to *England*, and the practice here; meaning to looke abroad into forraine parts in the rest that followeth; where wee will labour to finde out what was the ancient doctrine in the Church of God, concerning *Sacrifices*, *Priests*, and *Altars*; and what the usage in this point of *placing* the *Communion table*. Yet so that w ee will cast an eye, sometimes, and as occasion is, on our owne deare Mother, the Church of *England*, that we may see how neere she comes both in her *doctrine*, and her *practice*, to the *ancient Patternes*. And we will see withall, what you have to say; and what it is whereof you purpose to arraigne the poore man you wot of, in all those particulars. Cap. 4.



SECTION II.

CHAP. V.

What was the ancient Doctrine of the Church concerning *Sacrifices*, *Prieſts* and *Altars*: and what the Doctrine of this Church in thoſe particulars.

That Sacrifices, Prieſts, *and* Altars, *were from the beginning, by the light of nature; and that not onely amongſt the* Patriarchs, *but amongſt the* Gentiles. *That in the Chriſtian Church there is a* Sacrifice, Prieſts, *and* Altars, *and theſe both inſtituted and expreſſed in the holy Goſpell. The like delivered by* Dionyſius, Ignatius, Iuſtin Martyr, *and in the Canons of the* Apoſtles. *As alſo by* Tertullian, Irenæus, Origen, *and S.* Cyprian. *How the* Apologeticks *of thoſe times are to be interpreted, in their deniall of* Altars *in the Chriſtian Church.* Minutius Fœlix *falſified by the* Miniſter *of* Linc. *What were the* Sacrifices *which the ſaid* Apologeticks *did deny to be in the Church of* Chriſt. *The difference betweene* myſticall *and* ſpirituall *Sacrifices. S.* Ambroſe *falſified by the* Miniſter *of* Linc. *in the point of Sacrifice. The Doctrine of the Sacrifice delivered by* Euſebius: *The Doctrine*

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ctrine of the following Fathers, of Sacrifices, Priests, *and* Altars: *What is the Doctrine of this Church, touching the* Priesthood *and the Sacrifice. The judgement in these points, and in that of* Altars, *of B.* Andrewes, *K.* Iames, *B.* Montague, *and B.* Morton. Cap. 5.

IT is the observation of *Eusebius*[a], that the Fathers which preceded *Moses*, and were quite ignorant of his Law, disposed their wayes according to a voluntary kinde of pietie; βίῳ μὲν τῷ κατὰ τὴν φύσιν κεκοσμημένοι, framing their lives and actions according to the law of Nature, which words relate not onely unto their morall conversation, as good men, but to their carriage in respect of Gods publick worship, as religious men. The light of nature could informe them that there was a God, had not their Parents, from the first man *Adam*, beene carefull to instruct them in that part of knowledge: and the same light of nature did informe them also, that God was to bee worshipped by them; that there were some particular services expected of him from his Creature. Of these, the first wee meet with, upon record, is that of *Sacrifice*; almost co-ævall with the world. For we are told of *Cain* and *Abel*, the two sons of *Adam*[b], that the one of them being *a tiller of the ground, brought of the fruit of the ground an offering unto the Lord:* the other, being a *keeper of sheep, brought of the firstlings of his flocke, and the fat thereof.* This was, it seemes, the *quit-rent* which they paid to Almighty God, that supreme Lord, of and by whom they held their temporall fortunes; and from whose hands they were to looke for a more excellent estate. [c] *Lex naturalis æquum esse docuit, ut de donis suis honoretur imprimis ipse qui dedit*: Naturall reason, saith *Rupertus*,

(a) De præparat. Evangel. l.7.c.6.

(b) Gen.4 2,3,4

(c) In Gen 8.20

Sect. 2. told them it was fit that God the Donour ſhould bee honoured with ſome part of that, which hee himſelfe had given unto them. Thus in thoſe early dayes have wee found a *Sacrifice*, and *Sacrifices*, as you ſay your ſelfe, are not to be found without *Prieſts* and *Altars*. It is true, we doe not reade in Scripture of any *Altar*, till that built by *Noah*, nor of any *Prieſt*, before *Melchiſedec*. *Noah builded an Altar*, ſaith the Text, *Gen.* 8. and of *Melchiſedec* it is ſaid, that hee was the *Prieſt of the moſt high God*, Gen. 14. Not that there were no *Altars* nor no *Prieſts* before. For howſoever *Pererius* [d] makes it doubtfull, whether the uſe of *Altars* was before or not, *An autem fuerit uſus Altarium, necne, incertum eſt*: yet [e] a good friend of yours, whoſe Tractat *de Altaribus & Sacrificiis*, you make good uſe of (though you ſcorne to tell by whom you profit) is more aſſured that they were in uſe from the firſt beginning. For ſpeaking of the Sacrifices of *Cain* and *Abel*, he determineth thus [f], *Ad hæc ſacrificia aras extructas conſentaneum eſt*, that it is very likely that *Altars* were erected for them. Then for the *Prieſt*, we need not take much paines to ſeeke him. The Office of the *Prieſthood* [g] was then in *Adam*, and held by him entirely, till *Seth* came of age, to take part of the burden from him: that dignitie continuing alwayes after in the *Pater-familias*, the eldeſt of the line or family, till the *Leviticall* Prieſthood was ſet up by *Moſes*. An evidence whereof wee have in *Noah*, who though hee was in yeares, and that his ſonnes were young and luſtie [h], did yet diſcharge the *Prieſtly* function; *Building an Altar to the Lord, and offering burnt Offerings on the Altar*. Which ſacrifice of his was *Euchariſticall*, not *typicall*: a ſacrifice of praiſe and thankſgiving for his preſervation

(d) *In Ge.* 8. 20.

(e) Pet. de Moulin, de Altaribus & Sacr.

(f) Cap. 2.

(g) V. Bilſon *of perpet. govern. of Ch. Ch. cap.* 1.

(h) *Gen.* 8. 20.

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tion from the Flood; not any way significative of *Christs* to come. And therfore *Scaliger* [i] doth very truly tell us of him, that presently as soon as he came out of the Arke, σωτήρια καὶ εὐχαριστήρια *immolavit Deo:* which (saith *Rupertus*) *Non scripta, sed naturalis lex æquum esse docuit*, was not commended to him by a written law, but meerly by the law of Nature. Such evidence we also have in the story of *Melchisedec*, who being the eldest of his line (and commonly received for *Sem*, the sonne of *Noah*) is stiled [k] at the encounter betweene him and *Abraham*, *the Priest of the most high God*, as before was said: being also there reported to be King of *Salem*. And thus it also was, either by imitation or tradition, amongst the *Gentiles*. Their Princes being *Patres Patriæ*, and consequently *in loco Patrum-familias*, the *Grand-fathers* of all families in their Dominions, did also exercise the *Priests* Office in their solemne Sacrifices. *Iethro* the father-in-law of *Moses*, who [l] in the Text is called *the Priest of Madian*, is in the Margine of our Bibles, called the *Prince*. And *Anius* [m] in the Poet, is set out for both; *Rex Anius, Rex idem hominum, Phœbique Sacerdos.*

(i) Scal. Emen. temp. lib. 5.

(k) Gen. 14. 18.

(l) Exod. 2. 16.

(m) Æneid. l. 3.

After when as the house of *Iacob* was growne great and numerous, and setled by the Lord himselfe into the body of a Church; it pleased the Lord to signifie by *Moses* how hee would be worshipped: to prescribe certaine Rites and formes of *sacrifices*, and for those *sacrifices* to appoint both *Priests* and *Altars*. These sacrifices were divided into Εὐχαριστικὰ, or *gratulatorie*, such as was that of *Noah*, before remembred; and expiatorie, or ἱλαστικὰ, which did relate to *Christ* our Saviour, as types of that most perfect *expiatory sacrifice*, which in the fulnesse of time hee was to offer on the

Sect. 11. Crosse, for the sin of man. Which practice of the *Iewes*, abstracted from the end to which by God it was intended, was generally in use also with the *Gentiles*: whether delivered to them by tradition from their predecessours, or that it was a dying sparke of the light of Nature, or that they tooke it from the *Iewes*, whose Apes they were, needs not now be questioned. Suffice it, that however they could not reach the height of the true Religion, nor knew not the intent of those frequent *sacrifices*, which were imposed upon the *Iewes*; yet they would come as neare it, as they could. And therefore as they had their *sacrifices*, so would they also have their *Temples*, their *Priests*, and *Altars*: places selected for divine worship, and Ministers appointed for those places, and *Altars* upon which to minister, being of like antiquitie. The severall gods in *Rome*, the *Temples* unto them belonging, the *Altars* in those Temples, and Colledges of *Priests* attending on those *Altars*, are things so generally knowne; that it were losse of time to insist upon them. The like may also be observed in all other places, and of all *Idols* whatsoever. For whatsoever the *Idol* represented, and by whomsoever it was worshipped, if it were once set up and honoured as a Deitie, it drew along with it all those necessary attendants, which were by God himselfe thought fit to wait upon the true religion. The *Groves and high places*, the *Priests and Altars* destinated to the service of that foule *Idol Baal*, mentioned in the holy Scriptures, were proofe enough of this, were there no proofe else. But these things being *notiora*, [n] *quàm ut stylo egeant*; I passe them over with this note: that there was never any Nation, but had some religion, nor any religion (of men civilized) but

(n) Paterc. Hist.

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but had *Altars*, *Priests* and *Sacrifices*, as a part thereof, Cap. 5.
or as dependants thereupon. Which mutuall agreement betweene *Iew* and *Gentile* in those outward things, although not in the end proposed: made them both severally persecute and deride the *Christians*, as men of no religion, having (as they conceived) no Temples, *Altars*, *Priests*, nor *Sacrifices*, and so by consequence no God.

For when our blessed Lord and Saviour had by that one offering of himselfe once for all, [o] *perfected for ever all them that are sanctified*, and by *his owne blood entred into the holy place*, and *obtained eternall redemption for us*: there was forthwith an end of all those sacrifices in the Law, by which this one of his had beene prefigured. They had beene onely given [p] *in umbra*, as *a shadow of the things to come*: but when the *body* came it selfe, the shadow was unserviceable, and forthwith vanished. Yet did not Christ deprive his Church for ever of all manner of *Sacrifices*, but onely abrogated those which had beene before; which if continued, might have beene a strong presumption of his not comming in the flesh: in which respect, those, and all other [q] Ceremonies of the *Iewes*, are by the Fathers said to bee, not onely dangerous, but deadly, to us *Christian* men. The Passion of our Saviour, as by the Lords own Ordinance it was prefigured to the *Iews* in the *legall Sacrifices*, *à Parte ante*; so by Christs Institution, is it to be commemorated by us *Christians*, in the holy Supper, *à Parte post*. A *Sacrifice* it was in figure, a *Sacrifice* in fact; and so by consequence, a *Sacrifice* in the commemorations, or upon the *Post-fact*. A *Sacrifice* there was among the *Iewes*, shewing forth *Christs* death unto them, before his comming in the flesh:

(o) *Heb.* 9. 12. & 10. 14.

(p) *Col.* 2. 17.

(q) Pernicioſas & mortiferas eſſe Chriſtianis. *Hier. Ep. ad Auguſt.*

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fleſh: a *Sacrifice* there muſt bee amongſt the *Chriſtians*, to ſhew *forth the Lords death till he* come in judgement. And if a *Sacrifice* muſt bee, there muſt bee alſo *Prieſts* to doe, and *Altars* whereupon to doe it: becauſe without a *Prieſt*, and *Altar*, there can bee no ſacrifice: Yet ſo that the precedent ſacrifice was of a different nature from the ſubſequent: and ſo are alſo both the *Prieſt* and *Altar* from thoſe before: a bloudy ſacrifice then, an unbloudy, now; a *Prieſt* derived from *Aaron* then, from *Melchiſedech*, now; an *Altar* for *Moſaicall* ſacrifices then, for *Evangelicall* now.[r] The Sacrifice preſcribed by Chriſt, *Qui novi Teſtamenti novam docuit oblationem*, ſaith *Irenæus l.4. c.32.* who the *ſame night in which he was betrayed, tooke bread: And when he had given thanks, he brake it, and ſaid, Take, eat, this is my body which is broken for you. Doe this in remembrance of me. Likewiſe alſo he tooke the Cup when he had ſupped, ſaying, This Cup is the New Teſtament in my blood, doe this as often as you drinke it, in remembrance of mee.* Which words, if they expreſſe not plaine enough the nature of this *Sacrifice*, to be *commemorative*, we may take thoſe that follow by way of Commentary[s]: *For as often as yee eat this bread, and drinke this Cup, ye doe ſhew the Lords death till he come.* Then for the *Prieſts*, they were appointed by him alſo, even the holy *Apoſtles*; who being onely preſent at the *Inſtitution*, received a power from *Chriſt* to celebrate theſe holy myſteries in the Church of God. A power not perſonall unto them, but ſuch as was from them to bee derived upon others, and by them communicated unto others, for the inſtruction of Gods people, and the performance of his ſervice. Though the *Apoſtles* at that time might repreſent the Church of *Chriſt*, and every

(r) 1 *Cor.* 11 23, 24, 25.

(s) *Ib.* v. 26.

part

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part and member of it; yet this gives no authority unto private men, to intermeddle in the *ſacrifice*, but unto the *Apoſtles* onely, and their ſucceſſours in the *Evangelicall Prieſthood*. Our Saviour hath left certaine marks or characters, by which each member of the Church may ſoone finde his dutie. For the *Apoſtles* and their ſucceſſors in the *Prieſthood*, there is an *edite & bibite*, an eating and a drinking, as private men; men of no *Orders* in the Church: but there is an *Hoc facite* belonging to them, onely, as they are *Prieſts* under, and of the Goſpell. *Hoc facite*, is for the *Prieſt*, who hath power to conſecrate; *Hoc edite*, is both for *Prieſt* and *people*, which are admitted to communicate: and ſo is the *Hoc bibite* too by the *Papiſts* leave. Were it not thus, but that the people might *hoc facere*, take *bread*, and *breake*, and *bleſſe* it, and *diſtribute* it unto one another; wee ſhould ſoone ſee a quicke come off of our whole religion. The people then, being prepared and fitted for it, may *edere* and *bibere*, but they muſt not *facere*; that belongs onely to the *Prieſts*, who claime that power from the *Apoſtles*, on them conferred by our *Redeemer*. Laſt of all for the *Altar*, we need not goe farre. S. *Paul*, in whom wee finde both the Prieſt and Sacrifice, will helpe us to an *Altar* alſo. He calleth it once a *Table*, and once an *Altar* [t]: a Table in the tenth of the ſame Epiſtle, *non poteſtis menſæ Domini participes eſſe*, yee cannot bee partakers of the *Lords Table*, and the *table* of Devils; an *Altar* in the laſt of the [u] *Hebrewes*, *Habemus Altare*, wee have an *Altar whereof they have no right to eate that ſerve the Tabernacle*: an *Altar* in relation to the *Sacrifice*, which is there commemorated; a *Table* in relation to the *Sacrament* which is thence participated. Nay, ſo indifferent were

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(t) *V.* 21.

(u) *V.* 10.

thoſe

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those words to that blessed spirit, that, as it seemes, he stood not on the choice of either: but used the [x] word *Table* to denote those *Altars* on which the *Gentiles* sacrificed to their wretched *Idols*; which he cals *mensam Dæmoniorum*, the *table of Devils*, in the Text remembred.

(x) V.B. Montagues App. p. 218.

If wee consult the *Fathers* who lived next those times, wee finde not that they altered any thing in the present businesse, for which they had so good authority from the Lords *Apostles*; but without any scruple, or opposition (that wee can meet with) used, as they had occasion, the name of *Sacrifice*, and *Priest*, and *Altar*, in their severall writings. Not that they tied themselves to those words alone, but that they balked them not when they came in their way, as if they were afraid to take notice of them. [a] *Denys* the *Areopagite* (if it were hee that wrote the books *de Ecclesiastica Hierarchia*) hath in one chapter, all those names of *Priest*, *Altar*, *Sacrifice*, ἱερεὺς, θυσιαστήριον, ἱερουργία, in his native language; *Sacerdos*, *Altare*, *Sacrificium*, in the translation: the *Altar* being honoured with the attribute of θεῖον, or divine; the *Sacrifice* with that of παναγιεστάτη, or most pure and holy. These works of *Dionysius*, Monsieur *du Moulin*, doth acknowledge to bee very profitable, *Vtilia sanè & plena bonæ frugis*, but withall thinks [b] they are of a later date. And therefore on unto *Ignatius*, of whom there is lesse question amongst learned men: who in his severall Epistles useth the afore-said names or termes, as being generally received, and of common usage. First for the *Altar*, the Doctor shewed you [c] in his *Coel*, that it is found there, thrice at least, ὡς ἐπὶ ἓν θυσιαστήριον *ad Magnes.* ἓν θυσιαστήριον πάσῃ τῇ ἐκκλησίᾳ, *ad Philadelph.*

(a) Cap. 3.

(b) *Sed posterioris ævii.* Tract. de Alt. cap. 7.

(c) p. 46.

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one *Altar*, and *one Altar in every Church*: and θυσιαστήριον θεοῦ, *Gods Altar*, in his Epistle *ad Tarsens.* what is objected against these, wee shall see hereafter. So for the Minister, he cals him ἱερεὺς, or *Priest*, which your good friend *Vedelius* translates *Sacerdos*, [d] Καλοὶ μὲν οἱ ἱερεῖς, καὶ οἱ τοῦ λόγου διάκονοι, κρείττων δὲ ὁ ἀρχιερεύς. "Excellent "(or estimable) are the *Priests* and Deacons, but more "the Bishop. In the Epistle *ad Smyrnenses* the same word occurres, to signifie the *Priest*, or Minister of *Christs* holy Gospell: as also that of ἱερωσύνη, rendred by your *Vedelius Sacerdotium*, by us called the *Priesthood*. Last of all for the *Sacrifice*, the same *Ignatius* [e] gives it for a rule, as the times then were, that it is not lawfull for the *Priest*, without the notice of his Bishop, "οὔτε βαπτίζειν, οὔτε προσφέρειν, οὔτε θυσίαν προσκομί- "ζειν, either to baptize, or *offer*, or celebrate the sacrifice. Where by the way, wee may perceive how much the *Cardinall* was mistaken, in that he tels us for a certaine, [f] that the *Apostles* and most ancient Fathers of the Church, as *Iustin* and *Ignatius*, did purposely abstaine from the names of *Priest* and *Priesthood*, as they did also from that of *Temple*: *ne viderentur adhuc durare Iudaicæ ceremoniæ*, lest otherwise the *Iewish* ceremonies might be conceived to be in force. It is true, that for the most part, *Ignatius* useth for the minister, the word Πρεσβύτερος, or *Presbyter*, from which the *French* derived their *Prebstre*, and wee thence our *Priest*; but doth not binde himselfe unto it. No more doth *Iustin Martyr* neither: for having laid this for a rule, that, God accepts no *sacrifices* but from his own *Priests* only; [g] he addes that he admits of all those *sacrifices*, παντὸς θυσίας, ἃς παρέδωκεν Ἰησοῦς ὁ χριστὸς γίνεσθαι, which *Iesus Christ* commanded to bee celebrated in his

(d) *Epist. ad Philadelph.*

(e) *ad Smyrnens.*

(f) *Abstinuisse non solum à vocabulo templi, sed etiam sacerdotii.* Bellarm. de Celt. Sanct. l. 3. c. 4.

(g) ὃ δέχεται πάσας ἐξ ἑαυτοῦ θυσίας ὁ θεός, εἰ μὴ διὰ τῶν ἱερέων αὐτοῦ. *In dial. ad Tryphonem.*

Sect. 2.

his Name: and are accordingly performed of all Christian people in the holy *Eucharist* of bread and wine. Performed in every place by all Christian people, as it is an *Eucharist*, [h] a *sacrifice* of praise and thankes to Almighty God, testified in and with a participation of the outward elements: but celebrated by the *Priest* especially, as it is a *sacrifice commemorative* of the death and passion of our Lord and Saviour; who only have a power to consecrate those elements, which doe exhibite *Christ* unto us. As for the *Canons* of the *Apostles*, which, if not writ by them, are certainly of good antiquitie, (and for the first 50 above all danger of discarding) the Doctor told you [i] in his *Coal from the Altar*, that the word θυσιαστήριον did occurre in the third, fourth, and fifth. And now hee tels you into the bargaine, that in the third Canon you shall finde mention of the *sacrifice*, ἐπὶ τῇ θυσίᾳ· and in the fourth, of the *oblation* τῆς ἁγίας προσφορᾶς· All which assurance in this cause will fall, if you compute the time, within the first 200. yeeres, which you so much stand upon, and bate you 50. of your tale. So that you will not find, whatsoever you say, [k] that in the *Christian* Church, the *name of Table is* 200. *yeeres more ancient than the name of Altar*; both being of an equall standing, for ought I can see, and both used indifferently.

(h) ἐπὶ τῇ εὐχαριστίᾳ τῶ ἄρτω καὶ τῷ ποτηρίω. *Id.*

(i) p. 47.

(k) *Lett. to the Vicar, p. 75.*

Next these succeeded *Irenæus*, of whom the [l] Doctor told you, that he did prove the Lords Apostles to be *Priests*, because they did *Deo & Altari servire*: attend the service of the Lord, and wait upon him at his *Altars*. What you except against in this, wee shall see anon. Meane time you may take notice here, that wee have found in *Irenæus*, both a *Priest* and *Altar*: and thinke you that he will not finde us a *Sacrifice* also?

(l) *Coal. p. 46.*

Looke

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Looke on him but a little further, and he will tell you this, that there were *ſacrificia in populo, ſacrificia in eccleſia*, ſacrifices in the *Iewiſh* Church, and ſacrifices in the *Chriſtian* Church: and [m] that the kind or *ſpecies* was only altered. The kinde or nature of which *Chriſtian ſacrifice* he tels us of in the ſame chapter, *viz.* that it is an *Euchariſt*, a tender of our gratitude to Almighty God, for all his bleſſings; and a ſanctifying of the creature to ſpirituall uſes. *Offerimus ei non quaſi indigenti, ſed gratias agentes donationi ejus, & ſanctificantes creaturam.* In this we have the ſeverall and diſtinct *Offices* which before wee ſpake of: a *ſanctificatio creaturæ*, a *bleſſing* of the bread (for [n] bread it is hee ſpeakes of) for holy uſes, which is the Office of the *Prieſt*, no man ever doubted it: and then a *gratiarum actio*, a giving thankes unto the Lord for his marvellous benefits, which is the Office both of *Prieſt* and people. The ſanctifying of the creature, and gloriſying of the Creator, doe both relate unto *Offerimus*: and that unto the *Sacrifices* which are therein treated of by that holy Father. So for *Tertullian*, the Doctor noted that hee tels us of the *Altar* twice, *Si & ad Aram Dei ſteteris*, in his Booke *de Oratione, cap.* 14. In that *de pœnitentia* he remembreth us of thoſe that did *adgeniculari Aris Dei, Standing* before the *Altar*, at ſome times; *kneeling* before the *Altar*, at other times: but both before and at the *Altar*. And for the name of *Prieſt*, however the Cardinall was of opinion, that the *Apoſtles* and firſt-fathers of the Church did purpoſely forbeare it, as before was ſaid: yet he hath found at laſt, [o] that *Tempore Tertulliani*, in *Tertullians* time, (the difference betweene *Iewes* and *Chriſtians* being well enough knowne) the name of *Prieſt* came to bee in uſe; and for

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(m) *Sed ſpecies immutata tantùm. lib.* 4. *c.* 34.

(n) Quemadmodum enim qui eſt à terra panis, percipiens vocationem Dei, jam non communis panis eſt, &c.

(o) Iam ſatis perſpecta differentia inter Iudæos & Chriſtianos. *Bell. de cult. Sanct. l.* 3. *cap.* 4

Sect. 2. for the proofe thereof referres us to his Bookes, *de velandis virginibus, de monogamia, & alibi*: And therefore thither I referre you. *Origen* next in course of time, hath an whole *Homilie* on the 18. Chapter of *Numbers*, intituled [p] *de Primitiis Offerendis*. It is not to be thought that hee composed that *Homilie* of purpose to advance the reputation of the *Iewish Priesthood:* nor doth hee, if a man would thinke so, give any countenance thereunto. And why? Pleading expresly for the maintenance of the Ministers of Gods holy Word, hee cals them in plaine termes, *Sacerdotes Evangelii*, Priests of the Gospell, affirming *first fruits*, to bee due unto them at the least *de congruo*. Would you his own words? take them thus; *Decet enim, & utile est, etiam Sacerdotibus Evangelii* (N. B.) *offerri primitias*. Would you the reason of it also? "Because hee saith, "the Lord appointed, that they which preach the *Go-* "*spell*, should live of the *Gospell*, and they that Mini- "ster at the *Altar*, should live of the *Altar*. Where if you should suspect that hee doth meane the *Iewish Altars*, himselfe shall take you off from that fond suspi- "tion. *Et sicut hoc dignum & decens est, &c.* and as "(saith hee) it is a fit and worthy thing that it should "be so, so on the other side, it is unworthy and un- "fit, if not utterly impious, that hee which honoureth "God, and comes into his Church, *Et scit Sacerdotes* "*& Ministros adsistere Altari*, and knoweth that the "*Priests* and *Ministers* doe wait upon the *Altar*, (q) and "labour in the Word and Ministerie, should not de- "vote unto him the first fruits of the land wherewith "God hath blessed him. In the whole drift of that which followeth, hee drives so clearly at this point, that it is needlesse in a manner to looke for more; yet in

[p] Hom. 11. Vol. primum, p. 209.

(q) Et aut in verbo Dei, aut ministerio Ecclesiæ deservire, &c. *Ibid.*

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in his tenth *Homilie* on the ninth of *Ioshua* he is more particular and exact, than before he was: For speaking of some persons who were meere *out-side men*, and no more than so, he thus describes them; *viz.* [r] "That "they came diligently to the Church, and made due "reverence to the *Priests*, attended all Divine offices, "honoured the servants of the Lord, *Ad ornatum quo-* "*que* Altaris *vel Ecclesiæ aliquid conferant*, and did "contribute somewhat also to the ornament of the "*Altar* or the Church. I hope there's proofe enough for *Priests* and *Altars*, and somewhat also for the maintenance of those *Priests* that waited at the *Altars*, in the time of *Origen*. Nor will I instance further in the Fathers of those Primitive times, than S. *Cyprian* only: and in him only in those places to which you were directed in the *Coal from the Altar*, [s] where you were told, that *l.*1. *c.*7. in the Epistle *ad Epictetum*, the Lords Table was called *Altare Dei*, Gods Altar: and that there somewhat more occurred concerning *Altars* in the 8. and 9. Epistle of the same book also. Only I cannot chuse but tell you, that in the last of those remembred, we have not found an *Altar* only, but that there is a *Sacrifice* and a *Priest* to bee found there also. For there we have a maxime [t] concerning those which are promoted to the holy *Priesthood*, and in actuall Orders, that they ought only *Altari & sacrificiis deservire*, to attend the *Altar* and the *sacrifices*, and be devoted to their prayers and Orizons to Almighty God. Thrice in the same Epistle wee find punctuall mention of *Sacrifices*, *Priests*, and *Altars*; enough of conscience to declare what was the usage of the Church in S. *Cyprians* time.

(r) Vt ad Ecclesiam veniant, & linent caput suum Sacerdotibus. *In Ios. c.*9.

(s) p. 46.

(t) Divino sacerdotio honorati, *lib.*1. *Ep.*9.

Which being so, a question may bee justly made,

Sect. 2. how it ſhould come to paſſe, that the *Apologeticks* of thoſe very times, ſhould ſo unanimouſly concurre againſt the being of *Altars* in the *Chriſtian* Church: eſpecially that *Origen*, who is ſo much for it in his *Homilies*, ſhould be ſo much againſt it in his *Contra Celſum*.

(u) Orig. l. 8. [u] *Celſus* objected it againſt the *Chriſtians*, ἕωμούς καὶ ἀγάλματα καὶ νεὼς ἱδρύσθαι φεύγειν, that they declined the building or ſetting up of *Altars*, *Images*, and *Temples*. *Cæcilius* in the dialogue made the ſame objection: And having ſaid not long before, *Templa ut buſta deſpiciunt*, that they (the Chriſtians) deſpiſed the Temples of the Gods (conceive it ſo) as funerall piles;

(x) Minut. Felix *cited* p. 157. [h] makes this *Quære* after; *Cur nullas aras habent, templa nulla, nulla nota ſimulacra?* what was the reaſon why they had, nor Temples, Images, nor Altars: not why they had no *Altars* onely, as you make him ſay. The like is commonly objected from *Arnobius* alſo;

(y) Contr. Gent. l. 2. *cited by* Bilſewell, *to which the letter doth referre.* [y] *Nos accuſatis, quod nec templa habeamus, nec imagines, nec aras:* in which the words are changed a little, but not the matter of the accuſation. Now as the objections ſeeme to oppoſe directly, what ever hath been ſaid before concerning *Altars:* ſo the Reſpondents anſwers ſeeme as much to croſſe what ever hath beene ſaid concerning *Sacrifices*. *Origen* anſwers for his part,

(z) Βωμοὶ μὲν εἰσὶ ἡμῖν αἱ ἑκάστου τῆς διανοίας ἡγεμονικὸν. *cited* p. 110. [z] that the *Altar* of a *Chriſtian* was his underſtanding, from whence he offred to the Lord εὐώδη θυμιάματα, the moſt ſweet and pleaſing ſacrifices of prayers, and a pure conſcience. *Octavius* [a] much to the ſame purpoſe, that the moſt acceptable ſacrifice to Almighty God, was *bonus animus, & pura mens, & ſincera conſcientia*; and briefly, [b] that he was counted the moſt religious towards God, which was moſt juſt and upright towards man. So much *Octavius* ſaith indeed, yet not

(a) *cited* p. 157.

(b) Sic apud nos religioſior ille eſt qui juſtior.

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enough, it ſeemes, to ſerve your turn; and therefore you muſt needs corrupt his text with a falſe tranſlation: making *Octavius* ſay, that *with them the bottome of the heart ſupplies the Altar.* Whereas you finde not ſuch a word in all that period of *Litabilis hoſtia*, before remembred: no *Altar* there, but that you have nor *bonum animum*, nor *puram mentem*; no nor *ſinceram conſcientiam* neither, in theſe wretched ſhifts. And laſt of all, *Arnobius* being asked the queſtion, whether the Chriſtians thought(c) *Sacrificia nulla eſſe omnino facienda*, that there was no ſuch thing as ſacrifice to bee done at all; is made by you to anſwer *nulla*, no, none at all; a ſaying of(d) *Lactantius* being patch'd unto it, *viz. not any coporeall ſacrifice, but hymmes and praiſe.* What ever you may finde in *Lactantius* elſewhere, certaine I am, that you finde nothing to this purpoſe in all that place which you have noted in your *margin*, being *lib. 6. cap.* 23. though peradventure you have ſtudied it more throughly, than any other Booke or Chapter, which concernes this point. Or if *Lactantius* ſay it elſe-where, which we contradict not, being ſo like to that which is affirmed by others, of, and about thoſe times: yet might you have perceived in him, an anſwer to your owne objections drawne from him, and them. The Queſtion was, whether or no, the *Chriſtians* had any *Sacrifices*; No ſaith *Lactantius*, as you cite him, *no corporeall Sacrifices. Lactantius* ſaith not of the *Chriſtians*, that they had no *ſacrifices*; but no *corporeall* ones. You were, it ſeemes, ſo buſie on ſome *corporeall ſacrifice*, which you encountred within the foreſaid Chapter, that you regarded not the anſwer to your owne objection. Nor did the Doctour otherwiſe replie to thoſe allegations,

(c) Lib. 7. in initio. *cited. p.* 116.

Sect. 2. which you produced from *Origen*, and *Arnobius*, out of Biſhop *Iewell*, and from *Arnobius* in this place, than what you make *Lactantius* ſay, if you cite him rightly(e): *viz.* that they, (the *Chriſtians*) had no *Altars* for bloudy and externall ſacrifices, as the *Gentiles* had. *Corporeall Sacrifices*, ſaith *Lactantius*; *bloudy* and *externall Sacrifices*, ſaith the Doctor: Not *bloudy* or *externall* ſacrifices, as you make him ſay (f); and then flie out upon him, as your cuſtome is, and put him to this wretched choice, either to *come to that for which you have beene wrangling all this while*, *viz.* that they (the Primitive Chriſtians) had no *Altars for externall ſacrifices*; or elſe to ſhew that ever *one father or ſchooleman did teach a neceſſitie of an externall Altar for internall Sacrifice*. Let the poore Doctors (*and*) ſtand ſtill, and hee will finde you *Altars*, in the Primitive Church, for *viſible and externall* ſacrifices, though none for *bloody and externall* ſacrifices. The like may bee replied to that which you produce from *Minutius Felix*; *Cur aras nullas habent*, why they had no *Altars*. *Altars* they had, but no ſuch *Altars* as *Cecilius* ſpake of, none for *bloudy* ſacrifices of ſheepe and oxen. Had you but looked a little forwards, you would have found amongſt them both *Prieſts* and *Biſhops*; (g) and therefore by your owne rule *Altars* alſo: the Prieſt and Altar being relatives, as you often tell us. Your Argument, drawne from a cavill (h) of *Iulian* the *Apoſtata*, that *wittie Prince* (forſooth) as you pleaſe to call him; was not thought worth an anſwer, when propoſed by him. S. *Cyrill* who made anſwer unto all the reſt; to his objection of not erecting *Altars* (as (i) my Lord of *Dunelm* rightly noteth) doth not ſay one word. *Iulians* objection was about ſuch ſacrifices (as your

(e) Cap. 2. p. 46.

(f) p. 153.

(g) Alii eos ferunt ipſius Antiſtitis & ſacerdotis colere, &c.

(h) p. 56. 57.

(i) *Inſtit of the Sacr. lib. 6. c. 5. §. 15.*

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your ſelfe confeſſe) *in which the Iewes had an agreement in ſome particular with the Pagans:* and therefore his objection muſt relate to ſuch *Altars* alſo. For that the *Chriſtians* had their Altars, for the *Myſticall* ſacrifice, *Iulian* knew full well, being a Reader of the Church, when hee was a Chriſtian: and having, when hee was a perſecutor, defiled the *Altars* of the Chriſtians, (k) deſigned for their moſt pure and *unbloudy* ſacrifice, αἱματι τῷ μιαρῷ, with prohibited blood; as *Greg. Nazianzen* complaineth. As for your obſervation out of *Plinies* Epiſtle, *drawne from the* (l) *racke* indeed, as you truly ſay, there is nothing in it worth the marking. For if that, neither the *Apoſtataes*, nor the tortured Virgins, confeſſed any thing of the *Chriſtian Materiall Altar*; you can no more conclude againſt having *Altars*, than againſt having *Reading Pewes and Pulpits*, whereof they did confeſſe as little in their examinations. And I muſt tell you one thing more, that if you urge theſe texts in earneſt, as if you thought they would or could conclude againſt having *Altars*, you may as well produce them, on your ſecond thoughts, againſt having *Churches:* which is the next newes I expect to heare from you. But of this more hereafter in our 7. Chapt.

(k) τῆς καθαρωτάτης καὶ ἀναιμάκτου θυσίας θυσιαστήρια. Orat. 2. in. Iulianum.

(l) p. 158. 159.

As for the ſacrifices mentioned in *Minutius Felix*, and before him by *Origen*, in that κατὰ Κέλσου, it is not, nor was ever queſtioned, but that the ſacrifices of each *Chriſtian* privately, were of a meere ſpirituall nature. The Doctor named you ſome of them in his *Coal from the Altar*, (f) *viz.* the ſacrifice of praiſe and thankeſgiving, Heb. 13. 15. as alſo the oblation of our "whole ſelves, our ſoules & bodies, to be a reaſonable, "holy, and lively ſacrifice to Almighty God, *Rom.*

(f) p. 8.

Sect. 2. 12. 1. These and all other sacrifices of that nature, being *spirituall* meerely, need no *materiall* or corporeall *Altar*. The readiest way by which to offer them to the Lord our God, is first to sacrifice them on the *Altar* of our heart by faith, and afterwards to lay them on that *Altar*, by which they may bee rendred acceptable in the sight of God, even on Christ our Saviour. But then the Doctor said withall, that "the Church "allowed of a *Commemorative sacrifice* also, for a per- "petuall memorie of *Christs* precious death, of that "his full, perfect, and sufficient sacrifice, oblation, and "satisfaction for the sinnes of the whole world, to bee "continued till his comming againe. The former *sacrifices*, being meerly of *spiritual* nature, the Lord expects from all his people severally. Every man is, himselfe, a Priest, one of the Royall *Priesthood* mentioned by *S. Peter*, in this sense, and in relation unto these *spirituall* and *internall* sacrifices; which he is also bound to offer to the Lord his God continually, at all times, in all places, and on all occasions. No wood so wide, nor denne so darke, nor sea so spacious, which may not bee a *Temple*, for these devotions; and in the which we may not finde an *Altar*, for these *sacrifices*. And these are they, done in (g) the singlenesse of heart, without hypocrisie and guile, whereof there is not any thing visible, *neque Sacerdos*, *neque Sacrificium*, *neque Altare*, no more than is the *Altar*, or the *Priest*, or *Sacrifice*, as S. *Ambrose* tels us. But so I trow it is not in the *mysticall* sacrifice, that of the *Commemoration* of the death and passion of our Lord and Saviour; which purposely is presented unto the eye, that it may sinke the deeper into the heart. The breaking of the bread, and the effusion of the wine, are they not sensible represen-

(g) In quo accedamus fide & spirituali cultura in veraci corde, sine simulatione, in satisfactione fidei, quia nihil est visibile horum, neque Sacerdos, &c. *Ambr. in Hebr.* 10.

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tations of his death for us; the offering up of his body on the crosse, and shedding his most precious bloud for our redemption? Which being visible in it selfe, and purposely so celebrated, that it may bee *visible* to all the congregation; comes not within the compasse of those *sacrifices* which S. *Ambrose* speaks of: though, like a false gamester you have cogged a die, and made S. *Ambrose* say what hee never meant. For tell me of your honest word, doth the good father speake there of this *mysticall* sacrifice, that which the *Priest* did offer on the *Altars* in the Primitive times, to almighty God? or those which every private man did and might offer on the *Altar* of his heart, by faith? Doth (h) hee say, *Nihil hic visibile*, that here, (*i. e.* in this *commemorative sacrifice*) there is nothing visible, neither the *Priest*, the *Altar*, nor the *Sacrifice*? Or saith hee, *Nihil horum est visibile*, that of the things before remembred, there is nothing visible, *i. e.* of the spirituall worship, done in the singlenesse of the heart, without hypocrisie, and in full confidence of faith? For shame deale better with the *Fathers*, how ill soever you deale with that poore fellow, whom you have in hand. S. *Ambrose* could not say, (the times, in which he lived, considered) that in the *Representative sacrifice* by the Church then celebrated, there was nothing *visible*; neither the *sacrifice*, the *Priest*, nor *Altar*: for in those times the *Sacrifices*, *Priests*, and *Altars* were at their full, mounted unto their height for reputation and esteeme; as you know right well. When therefore it is said in the *Apologeticks* of those times, that they (the Primitive *Christians*) had neither *Altars*, *images*, nor *temples*, it must be answered with relation to those times in the which they lived. And so the

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(h) V. p. 118. *Where hee is made to say*, nihil hic visibile.

Sect. 2. Doctor anſwers to them in his *Coal from the Altar*,
(i) p. 45. 46. (i) First, out of Biſhop *Iewell*, that then "*the faithfull* for
"feare of *Tyrants*, were faine to meete together in pri-
"vate houſes, in vacant places, in woods and forreſts,
"and caves under the ground. Your ſelfe have told
us of your ſelfe, (though you have chriſtned your diſ-
(k) p. 140. courſe by the name of *the holy Table*) that (k) *you are not*
ſo unreaſonably tied to one Table; *but if the woman were*
driven into the deſert, you could bee content with the
greene graſſe. And then, why may you not conceive,
that on the like diſtreſſe, the graſſe ſhould be to them
in ſtead of an *Altar*, as well as unto you in ſtead of a
Table. The Doctor anſwered ſecondly, that when they
"durſt adventure to build them *Churches*, they neither
"were ſo gorgeouſly nor ſo richly furniſhed, as were
"the *Temples* of the *Gentiles*. And therefore *Origen*,
"and *Arnobius* (and whoſoever of them ſpeake in the
"ſelfe ſame key) are not to bee interpreted, as if the
"*Chriſtians* had no *Churches*, or at the leaſt no *Al-*
"*tars* in them: but that their Churches were ſo mean,
"that they deſerved not the name of *Temples*; and
"that they had no *Altars* for bloudie and externall ſa-
"crifices, as the *Gentiles* had. *Hoſpinian*, on whoſe
judgement you doe much relie in other matters, could
eaſily have told you (and queſtionleſſe you ſaw it in
him, though you conceale it wilfully for your poore
(l) non nego tamen habuiſſe primitivam eccleſiam ante Conſtantinum, Altaria ſeu aras. de orig. Altarium. p. 99. advantages) that in the (l) Primitive Church, before the
time of *Conſtantine*, the *Chriſtians* had their *Altars*, both
name and thing: and for the proofe thereof doth cite
Tertullian, *lib. de pœnitentia*. *Cyprians* Epiſtles, *lib.* 1.
Epiſt. 7. & 9. and alſo, *lib* 3. *Epiſt.* 13. All that he ſtands
upon is this, *Eæ autem aræ non fuerunt lapideæ, nec fixæ*,
that the ſaid *Altars* were not made of ſtone, and faſt-

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ned to ſome certaine place, as was appointed not long after by Pope *Silveſter*; and as *Durandus* and the reſt of the Roman *Ritualiſts* would have them now. *Altars* hee grants, but *wooden Altars*; which being once devoted to that holy uſe, might eaſily bee removed from place to place, as the neceſſities of thoſe times did indeed require. No ſooner was the Church ſetled and confirmed in peace, but preſently the *Altars* alſo were fixed and ſetled. Cap. 5.

Now for the nature and condition of this *Commemorative* or *repreſentative ſacrifice*, which we have traced from the firſt Inſtitution of it by our Lord and Saviour, to the times of *Conſtantine*, and found both *Prieſts* which were to offer, and *Altars* upon which they were to offer it to Almighty God: wee cannot take a better and more perfect view thereof, than from *Euſebius*, who hath beene more exact herein, than any other of the Ancients. In his firſt booke *de Demonſtratione Evangelica*, he brings in this prediction from the Prophet *Eſay*, that "*in that day ſhall there be* "*an Altar to the Lord in the middeſt of the land of Egypt*, "*Eſ.* 19.19. Then addes, that if they had an *Altar*, and "that they were to ſacrifice [m] to Almighty God, "πάντως πὸ καὶ ἱερωσύνης ἀξιωθήσονται, they muſt bee "thought worthy of a *Prieſthood* alſo. But the *Levitical* "Prieſthood could not bee of any uſe unto them, "and therefore they muſt have another. Nor was this "ſpoke, ſaith he, of the *Egyptians* onely, [n] but of all "other nations, and *idolatrous* people; who now "poure forth their prayers, not unto many gods, but "to the one and onely Lord: and unto him erect an "*Altar* for reaſonable and unbloudie ſacrifices [καὶ τόπῳ "θυσιαστήριον ἀναίμων καὶ λογικῶν θυσιῶν, &c. ἀνεγήρεται] "in

(m) Εἶτα δ' ἐνοπτεύσας τῷ ὄντι πάντων θεῷ, &c. cap. 6.

(n) πᾶν γένος ἤδη πεὶν εἰδωλολατρῶν ἀνθρώπων.

Sect. 2.

"in every place of the whole habitable world, ac-
"cording to the mysteries of the New Testament.
Now what those mysteries were, hee declares more
fully in the tenth Chapt. of the said first book. "*Christ*,
"saith he, is the *propitiatorie Sacrifice* for all our sins,
"since when even those amongst the Jewes are freed
"from the curse of *Moses* law, εἰκότως τὴν τοῦ σώμα-
"τος αὐτοῦ, καὶ τοῦ αἵματος τὴν ἀναμνησιν ὁσημέραι ὀφεί-
"λοντες, celebrating daily (as they ought) the com-
"memoration of his body and bloud, which is a farre
"more excellent sacrifice and ministerie, than any in
"the former times: Then addes, that *Christ our Sa-*
"*viour*, offering such a wonderfull and excellent
"Sacrifice to his heavenly Father for the salvation
"of us all, appointed us to offer daily unto God
"the *commemoration* of the same, ἀντὶ τῆς θυσίας, for
"and as a *Sacrifice*. And anon after, that whensoever
"wee doe celebrate τοῦτο τοῦ θύματος τὴν μνήμην,
"the memory of that Sacrifice on the Table, par-
"ticipating of the Elements of his body and
"blood; wee should say with *David*, *Thou prepareſt a*
"*Table for me in the presence of mine enemies, thou an-*
"*nointeſt my head with oyle, my cup runneth over*. Wher-
"in, saith he, he signifieth most manifestly the mysti-
"call unction, καὶ τὰ σεμνὰ τῆς Χριστοῦ τραπέζης θύμα-
"τα, & the reverend Sacrifices of *Christs Table*, where
"we are taught to offer up unto the Lord, by his owne
"most eminent and glorious Priest, [o] the unbloody,
"reasonable, and most acceptable sacrifice all our life
long. This hee intituleth [p] afterwards the *sacrifice of*
praise, the *Divine, reverend*, and *most holy sacrifice*, the
pure sacrifice of the New Testament. So that we see, that
in this Sacrifice prescribed the Christian Church, by

(o) τὸ ἀναίμακτον καὶ λογικὰς αὐτῷ τε σφαγὰς προσφέρειν θυσίας.

(p) θυσίαν αἰνέσεως, ἔνδοξον καὶ σεμνὴν, καὶ ἱερουργεῖν θύματα ἅγια καὶ καθαρὰν θυσίαν.

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our Lord and Saviour, there were two proper and distinct actions: The first, to celebrate the memoriall of our Saviours sacrifice, which he intituleth, τὴν τοῦ σώματος αὐτοῦ ὑπόμνησιν, the commemoration of his body and blood once offered; τοῦ θύματος τὴν μνήμην, the memorie of that his Sacrifice; that is, as hee doth cleerely expound himselfe, that we should offer μνήμην ἀντὶ τῆς θυσίας, this our commemoration for a Sacrifice: The second, that withall wee should offer to him the *sacrifice of praise & thanksgiving*, which is the reasonable Sacrifice of a Christian man, and to him most acceptable. Finally, he joynes both these together in the Conclusion of that Book, and therein doth at full describe the nature of this *Sacrifice*; which is thus as followeth: Θυομεν καὶ θυμιῶμεν. τοτε μεν τὴν μίμησιν τοῦ μεγάλου θύματος, &c. "Therefore, "saith he, we *sacrifice*, & offer as it were with Incense, "the *memory* of that great *Sacrifice*, celebrating the "same according to the *mysteries* by him given unto "us, and giving thanks to him for our salvation; "with godly hymnes and prayers to the Lord our "God; as also offering to him our whole selves, both "soule and body, and to his high Priest, which is the "Word. See here, *Eusebius* doth not call it onely the memorie or *commemoration* of *Christs Sacrifice*; but makes the very memory or commemoration, in, and of it selfe, to bee a *Sacrifice* which *instar omnium*, for and in the place of all other Sacrifices, wee are to offer to our God, and offer it with a θυμιῶμεν, the Incense of our prayers and prayses.

(q) καὶ ὑπὲρ σωτηρίας ἡμῶν εὐχαριστίαν, καὶ εὐπρεπῶν ὕμνων. τὰς καὶ εὐχὰς τῷ Θεῷ προσκομίζοντες.

This was the doctrine of the Church in *Eusebius* time, touching the Sacrament of the body and blood of our blessed Saviour. Of any *expiatorie Sacrifice*, of any

Sect. 2. any offering up of *Christ* for the quick and dead, more than what had beene done by him once, and once for all, those blessed Ages never dream't. And howsoever some of the ancient Fathers did amplifie with the choicest of their *Rhetorick* the dignity and nature of this holy *Sacrament*, the better to inflame the people with a lively zeale, at their partaking of the same: yet they meant nothing lesse, than to give any opportunity to the future Ages of making that an *expiatorie Sacrifice*, which they did onely teach to bee *Commemorative*, or *representative* of our Saviours passion. A *Sacrifice* they did confesse it, *Altars* and *Priests* they did allow of, as necessary thereunto; not thinking fit to change those terms, which had bin recommended to them from pure antiquitie. Those blessed spirits were not λογομαχοι, contentious about words and formes of speech, in which there was not manifest impietie. The Supper of the Lord, they called sometimes a *Sacrifice*, and sometimes a memoriall of the Sacrifice, θυσιαν μαλλον δε αναμνησιν θυσιας, and so S. *Chrysostome* on the ninth Chapter to the *Hebrewes*: Sometimes a Sacrifice, and sometimes a Sacrament, and so [t] S. *Austin* for example; for in his Bookes *de Civitate Dei*, hee calleth it a Sacrifice; *Id enim Sacrificium successit omnibus illis sacrificiis veteris Testamenti, &c.* and saith that it succeeded in the place of those legall sacrifices, mentioned in the old Testament. The same S. *Austin*, as you tell us [f], doth in the same Bookes call it a *Sacrament* of memory, and wee will take your word this once, that hee cals it so, (because we know from whence you had it) though in the place by you cited (being *l.* 17. c. 20.) there is no such matter: and I am sure, that in the very same Bookes it is called [t] *Sacramentum Altaris*: the

(t) Lib. 17. c. 20.

(f) p. 109. *in the Margin.*

(t) Lib. 10. c. 6.

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the *Sacrament of the* Altar: which was a very common appellation amongst the Fathers, as was acknowledged by the *Martyrs* in Queene *Maries* time. So for the Minister thereof, they called him [u] sometimes *Presbyter*, and sometimes *Sacerdos*, Elder, or *Priest*, indifferently without doubt or scruple: for which see the Margin. The *Table*, or the *Altar*, were to them such indifferent words, that they used both equally: τράπεζα, saith *Eusebius* in the tenth, and θυσιαστήριον, saith *Eusebius* in the sixt Chapter of his first *de Demonstratione Evangelica*: *Altars*, saith S. *Austin* in the tenth; and *mensa*, saith the same S. *Austin* in his 17. *de Civitate*: [x] *Gregory Nyssen* in one breath doth make use of both, and cals the same one thing, τράπεζα ἁγία, θυσιαστήριον ἄχραντον, the *holy Table*, the *undefiled Altar*: *Altars* of stone, τὸ θυσιαστήριον τοῦτο λίθος ἐστί, in this *Gregory Nyssen*; *Altars* of wood, *ligna Altaris*, [y] in S. *Austin*; both used with such indifferency, that *Nyssen* calleth his *stone Altar* by the name of τράπεζα, or *Table*; and *Austin* calleth his wooden *Table*, *Altare*, *Altar*: So that in all this search into antiquitie, wee find a generall consent in the Church of God touching the busineſſe now in hand, the *Sacrament* of the Lords Supper being confeſſed to be a *Sacrifice*; the Minister therein, intituled by the name of *Priest*; that on the w^ch^ the *Priest* did consecrate, being as usually called by the name of *Altar*, as by that of *Table*. And you may take this testimony also from the mouth of a *Gentile*, that the *Christians* called their *Table* by the name of *Altar*; τῆς τραπέζης τοῦ λεγομένου θυσιαστηρίου, as it is in *Zozimus*, *lib.* 5. Not an *improper Altar*, and an *improper Sacrifice*, as you idly dreame of: For *Sacrifices*, *Priests*, and *Altars* being *Relatives*, [z] as your selfe

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(u) Soli Episcopi & Presbyteri, proprie jam vocantur in Ecclesia Sacerdotes. *Aug. de Civit. Dei, l.* 20. *c.* 10.

(x) Orat. de Baptismo Christi.

(y) Epist. 50.

(z) p. 109.

Sect. 2. ſelfe confeſſeth, the *Sacrifice* and the *Altar* being improper, muſt needs inferre that even our *Prieſthood* is improper alſo: And wee may ſpeake in proper and ſignificant termes, as the Fathers did, without approving either the *Popiſh Maſſe*, or the *Iewiſh Sacrifices*; from which the Doctor is as farre, as either you that made the booke, or hee that licenſed it, though you have both agreed together to breed ſome baſe ſuſpition of him[a], as if he *meant ſomewhat elſe than for feare of our gracious King he dares ſpeake out.* The Doctor, I aſſure you, dares ſpeake what hee thinkes, (though you, as I perſwade my ſelfe, thinke not what you ſpeake:) and will now tell you what hee thinkes to bee the Doctrine of this *Church* in this preſent buſineſſe, of *Sacrifices*, *Prieſts*, and *Altars*, that wee may ſee ſhee is no flincher from the words and notions, no more than from the Doctrines of moſt orthodox Antiquity.

a) pag. 76.

And firſt beginning with the *Prieſthood*, in caſe you are not growne aſhamed of that holy calling, you may remember that you were admitted into holy *Orders* by no other name; Being preſented to the Biſhop at your Ordination, [b] you did require to bee admitted to the *Order of Prieſthood*: and being demanded by the Biſhop, *if you did thinke in your heart that you were truly called according to the will of our Lord Ieſus Chriſt, and the order of this Church of England, unto the Miniſterie of the Prieſthood*; you anſwered poſitively, that *you did:* if you thought otherwiſe than you ſaid, as you doe ſometimes, you [c] *lyed not unto men, but unto God.* Looke in the Booke of *Ordination*, and you ſhall finde it oftner than once or twice, entituled the *Office of Prieſthood*, and the *holy Office of Prieſthood:* the parties thereunto

(b) Book of Ordination.

(c) Acts 5. 4.

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thereunto admitted, called by no other name than that of *Priests*: Or if you thinke the Booke of Ordination is no good authority, (to which you have subscribed however in your subscription to the *Articles*;) look then upon the *Liturgie*, and the *Rubricks* of it, by wch you would perswade the world that you are very much directed in all this businesse: Finde you not there the name of *Priest*, exceeding frequent, especially in that part therof which concerns the *Sacrament*: *The Priest standing at the North side of the Table*, —— *Then shall the Priest rehearse distinctly all the tenne Commandements*, —— *Then shall the Priest say to them that come to receive the holy Communion*, —— *Then shall the Priest turning himselfe to the people, give the absolution*, —— *Then shall the Priest kneeling downe at Gods Boord, &c. Infinitum est ire per singula*; It were an infinite labour to summe up all places of, and in the *Rubricks*, wherein the Minister is called by the name of *Priest*; which being so, as so it is, and that your owne sweet selfe hath told [d] us that Altar, Priest, and Sacrifice are Relatives · the Church of *England* keeping still as well the Office of Priesthood, as the name of *Priest*, must needs admit of *Altars*, and of *Sacrifices*, as things peculiar to the *Priesthood*: But not to trust so great a matter to your rules of *Logicke*, wee will next see, what is the judgement of the Church in the point of *Sacrifice*. Two wayes there are by which the Church declares her selfe in the present businesse: First, positively in the Booke of Articles, and that of Homilies; and practically in the Booke of Common prayers. First, in the *Articles*; "[e] The offering of *Christ* once "made, is that perfect redemption, propitiation, and "satisfaction for all the sinnes of the whole world;

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(d) p. 109.

(e) Art. 31.

"both

Sect. 2. "both originall and actuall, and there is no other sa-
"tisfaction for sinne, but that alone. This *Sacrifice* or
oblation once for ever made, and never more to bee
repeated, was by our *Saviours* owne appointment to
bee commemorated and represented to us, for the
better quickning of our faith: whereof if there be no-
thing said in the Booke of *Articles*, it is because the
Articles related chiefly unto poynts in Controversie:
but in the Booke of *Homilies*, which doe relate unto
the *Articles*, as confirmed in them, and are (though not
dogmaticall, but rather popular discourses) a Com-
ment, as it were, on those poynts of doctrine, which
are determined of elsewhere: (f) wee finde it thus:
"That the great love of our Saviour *Christ* to man-
"kinde doth not onely appeare, in that deare-bought
benefit of our redemption, and satisfaction by his
"death and passion, but also in that hee hath so kindly
"provided that the same most mercifull work might
"bee had in continuall *remembrance*. Amongst the
"which meanes is the publick celebration of the *me-*
"*morie* of his precious death at the Lords Table:——
"our Saviour having ordained and established the *re-*
"*membrance* of his great mercie expressed in his pas-
"sion, in the *Institution* of his heavenly Supper.
Here is a *commemoration* of that blessed *Sacrifice*
which *Christ* once offered, a publick celebration of the
memorie thereof, and a continuall *remembrance* of it
by himselfe ordained. Which if it seeme not full
enough for the *Commemorative sacrifice*, in the Church
observed, the *Homilie* (g) will tell us further: "that
"*this Lords Supper is in such wise to bee done and minis-*
"*tred, as our Lord and Saviour did, and commanded it*
"*to bee done, & his holy Apostles used it, and the good Fa-*
"*thers*

(f) *Hom. of the Sacrament, part. 2. p. 197.*

(g) Ibid. p. 198.

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"thers in the Primitive Church frequented it. So that what ever hath beene proved to bee the purpose of the *Institution*, the practise of the holy *Apostles*, and usage of the ancient *Fathers*; will fall within the meaning and intention of the Church of *England*.

For better manifesting of the which *Intention*, wee will next looke into the *Agenda*, the publick Liturgie of this Church. Where first we finde it granted, that "[h] Christ our Saviour is the verie *Paschall* Lamb that "*was offered for us*, and hath taken away the sin of the "world: [i] that suffering death upon the crosse for "our Redemption, he made there by his owne oblati- "on of himselfe once offered, a full, perfect, and suffi- "cient sacrifice, oblation and satisfaction for the sinnes "of the whole world. And to the [k] end that we should "alwaies remember the exceeding great love of our "Master, and only Saviour *Iesus* Christ thus dying for "us, and the innumerable benefits which by his preci- "ous bloodshedding he hath obtained to us: he hath "instituted and ordained holy mysteries, as pledges "of his love and continuall *remembrance* of his death, "to our great and endlesse comfort; [l] instituting and "in his holy Gospell commanding us to continue a "*perpetuall memorie* of that his precious death till his comming againe. Then followeth the consecration of the creatures of bread and wine, for [m] *a remembrance of his death and passion*, in the same words and Phrases which Christ our Saviour recommended unto his *Apostles*, and the *Apostles* to the Fathers of the Primitive times: which now, as then, is to bee done onely by the *Priest* [*Then the Priest standing up shall say, as followeth*] to whom it properly belongeth, and upon whom his Ordination doth conferre a power of *minis-*

(b) *Preface on Easter day.*

(i) *Praier of the consecration.*

(k) *Exhortation before the Communion.*

(l) *Praier of the consecration.*

(m) *Praier of the consecration*

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ſtring the Sacraments, not given to any other Order in the holy Miniſterie. The memorie or commemoration of *Chriſts* death thus celebrated, is called [n] a ſacrifice, *a ſacrifice of praiſe and thankeſgiving*; a ſacrifice repreſentative of that one and onely expiatorie ſacrifice which *Chriſt* once offered for us all: the whole Communicants *beſeeching God to grant, that by the merits and death of his Sonne Ieſus Chriſt, and through faith in his blood, they and the whole Church may obtaine the remiſſion of their ſinnes, and all other the benefits of his Paſſion:* Nor ſtay they there, but forthwith offer and *preſent unto the Lord their ſelves, their ſoules and bodies, to bee a reaſonable, holy, and lively ſacrifice unto him:* And howſoever, as they moſt humbly doe acknowledge, *they are unworthy through their manifold ſinnes, to offer to him any ſacrifice*, yet they beſeech him *to accept that their bounden dutie and ſervice.* In which laſt words, that preſent *ſervice* which they doe to Almighty God, according to their *bounden duties*, in celebrating the *perpetuall memory of Chriſts precious death*, and the oblation of their ſelves, and with themſelves the *ſacrifice of praiſe and thankeſgiving*, in due acknowledgement of the *benefits* and *comforts* by his death received, is humbly offered unto God, for, and as a *Sacrifice*, and publickly avowed for ſuch, as from the tenour and coherence of the words doth appeare moſt plainly. Put all together which hath been here delivered from the Booke of *Articles*, the *Homilies*, and publick *Liturgie*, and tell mee if you ever found a more excellent concord, than this betweene *Euſebius* and the Church of *England*, in the preſent buſineſſe: Our Saviours ſacrifice upon the Croſſe, called there, τὸ τοῦ παντὸς κόσμου καθάρσιον;

and

(n) Praier after the communion.

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and here acknowledged to bee the *perfect redemption, propitiation, and satisfaction for all the sinnes of the whole world.* There wee have παραδοθέντα μυστήρια, mysteries delivered to us by our Lord and Saviour, for a remembrance of that great sacrifice; and here [o] an Institution of *holy mysteries*, as *pledges* of his love, and *continuall remembrance* of his death. The memory or commemoration of this his death, called there τοῦ σώματος αὐτοῦ καὶ τοῦ αἵματος ὑπόμνησιν: and [p] here the publick *celebration of the memorie* of his precious death, at the Lords Table; there μνήμην τοῦ μεγάλου θύματος. here [q] the remembrance of his *great mercy* expressed in his passion; there for the offering of this sacrifice to almighty God, πάντων καὶ ἱερωσύνης, &c. there was a *Priesthood* thought to be very necessary, and here the *Priest* alone [r] hath power to consecrate the Creatures of bread and wine, for a *remembrance* of his death and passion: There the whole action, as it relates to *Priest* and people, is called θυσίαν αἰνέσεως; & here [s] the sacrifice of *praise and thanks-giving*: there τὰς λογικὰς θυσίας, & ἱεροπρεπὲς θῦμα. here inthe selfe same words, a *reasonable and holy Sacrifice*: There the Communicants doe offer to the Lord σφᾶς αὐτούς; σώματι καὶ ψυχῇ, &c. and here they doe present unto him *their selves, soules*, and *bodies*. Finally, there it is said, θύομεν τὴν μνήμην τοῦ μεγάλου θύματος, that they doe sacrifice unto the Lord the memory of that great oblation: *i. e.* as hee expounds himselfe, they offer to him the commemoration of the same ἀντὶ τῆς θυσίας, for, and as a Sacrifice. And here [t] wee doe beseech the Lord to accept this our *bunden dutie and service*, for, and as a *sacrifice*, which notwithstanding wee confesse our selves *unworthy to offer* to him. Never did

(o) *Exhortation to the Communion.*

(p) Hom. p. 107.

(q) Hom. ibid.

(r) Rubrick *before the consecration.*

(s) *Prayer after the Communion.*

(t) Ibid.

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Yet leſt you ſhould endeavor, as you uſe to doe, to caſt a miſt before the eyes of poore ignorant people, as if the Church meant nothing leſſe than what here is ſaid; will you bee pleaſed to looke upon thoſe Worthies of the Church, which are beſt able to expound, and unfold her meaning: wee will begin with Biſhop *Andrewes*, and tell you what he ſaith (u) as concerning *ſacrifices*. "The *Euchariſt*, ſaith hee, ever was and is by "us conſidered, both as a *Sacrament*, and as a *Sacri-* "*fice*. A *ſacrifice* is proper and appliable onely to Di- "vine worſhip. The *ſacrifice* of *Chriſts* death did ſuc- "ceed to the *ſacrifices* of the old Teſtament; which "being prefigured in thoſe *ſacrifices* before his com- "ming, hath ſince his comming beene celebrated *per* "*Sacramentum memoriæ*, by a Sacrament of memo- "ry, as S. *Auſtin* cals it. Thus alſo in his anſwer unto Cardinall *Bellarmine*, *Tollite de miſſa Tranſubſtantiatio-nem veſtram, nec diu nobiſcum lis erit de ſacrificio, &c.* "Take from the Maſſe your Tranſubſtantiation, and "wee will have no difference with you about the *ſa-* "*crifice*. (x) The *memorie* of a *Sacrifice* we acknowledg "willingly, and the King grants the name of *Sacri-* "*fice* to have beene frequent with the Fathers. For *Altars* next. "If wee agree ((y) ſaith hee) about the "matter of *ſacrifice*, there will be no difference about "the *Altar*. The holy *Euchariſt* being conſidered as a "*ſacrifice* (in the repreſentation of breaking the Bread, "and pouring forth the Cup,) the ſame is fitly called "an *Altar*; which againe is as fitly called a *Table*, the "*Euchariſt* being conſidered as a *Sacrament*, which is "nothing elſe but a diſtribution and application of the

"*Sacri-*

(u) *Anſw. to Peron. c. 6.*

(x) Memoriam ubi ſacrificii damus non inviti. *Reſp. ad Card. Bels c. 8.*

(y) *Anſw. to Card. Peron. 7.*

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" *Sacrifice* to the ſeverall receivers. So that the matter " of *Altars* makes no difference in the face of our " Church. As Biſhop *Andrewes* wrote at King *Iames* his motion againſt Cardinall *Bellarmine*; ſo *Iſaac Caſaubon* writ King *Iames* his minde to Cardinall *Peron*; and in expreſſing of his minde, affirmeth; *Veteres eccleſiæ Patres, &c.* " That the ancient Fathers did " acknowledge one onely Sacrifice in the Chriſtian " Church, which did ſucceed in place of all thoſe ſa- " crifices in the law of *Moſes*; that hee conceived the " ſaid ſacrifice to bee nothing elſe, *niſi commemoratio- " nem ejus quod ſemel in cruce* Chriſtus *Patri ſuo " obtulit*, than a Commemoration of that ſacrifice " which *CHRIST* once offered on the Croſſe " to his heavenly Father: (z) that oftentimes the " Church of *England* hath profeſſed, ſhe will not ſtrive " about the Word, which ſhee expreſly uſeth in her " publick *Liturgie*. All this you ſeeme to grant, but then make a difference betweene (a) the *Commemoration of a ſacrifice*, and a *commemorative ſacrifice*: And though you grant that in the *Euchariſt* there is *commemoratio ſacrificii*, yet you flie out upon the (b) Doctor, for ſaying that the Church *admits of a commemorative ſacrifice*; which is as much, you ſay, as P. *Lombard* and all his ragged regiment admit of. If this be all you ſtand upon, you ſhall ſoone be ſatisfied. Arch-Biſhop *Cranmer* (whom you your ſelfe acknowledge to be the moſt learned on this Theame of our late Divines) diſtinguiſheth moſt cleerely (c) betweene the *ſacrifice propitiatory* made by Chriſt himſelfe onely, and the *ſacrifice commemorative* and gratulatory made by the " Prieſts and people. My Lord of *Durham* alſo doth call the *Euchariſt* (d) a *repreſentative* and *commemorative*

(z) De verbo nullam ſe litem moturam. *Ep. ad Card. Peron.*

(a) p. 105.

(b) 106.

(c) *Defence of his 5. Booke againſt* Gardiner, p. 439.

(d) *Of the Romiſh Sacrif. l. 6. c. 5.*

 ſacri-

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ſacrifice, in as plaine language verely, as the Doctor did; although hee doth deny it to bee a proper ſacrifice: As for your Criticiſme, or quarrell rather, betweene a commemorative ſacrifice, and a commemoration of a Sacrifice, which you inſiſt on, it was very needleſſe, both termes being uſed by Biſhop *Andrewes* (as great a *Clerke* as any *Miniſter of Lincolne Dioceſſe*) as æquipollent and æquivalent, both of one expreſſion; [c] of which ſee the Margin. But to goe forwards with the *Sacrifice*, my Lord of *Chicheſter* thus ſpeakes unto his Informers: "[f] I have (ſaith hee) "ſo good an opinion of your underſtanding, though "weake, that you will conceive the bleſſed *Sacrament* "*of the Altar*, or the Communion Table, which you "pleaſe, to bee a ſacrifice. What doe I heare the Biſhop ſay, the *bleſſed Sacrament of the Altar?* And doe you not perſwade us, or at leaſt endeavor it, out of his anſwer to the *Gagger*, that [g] *Gaggers of Proteſtants call it ſo*, but *Proteſtants themſelves doe not?* It is true, that in his anſwer to the *Gagger*, hee hath thoſe very words which you thence produce; *the Sacrament (as you call it) of the Altar:* but then it is as true, that he doth call it ſo himſelfe; and is reſolved to call it ſo, howſoever you like it. "Walk you [g] (ſaith he) at ran-"dome, and at rovers in your by-pathes, if you pleaſe. "I have uſed the name of *Altar* for the Communion-"Table, according to the manner of antiquity, and "am like enough ſometimes to uſe it ſtill. Nor will I "abſtaine, notwithſtanding your oggannition, to fol-"low the ſteps and practice of Antiquity, in uſing the "words *Sacrifice* and *Prieſthood* alſo. Finally, [h] hee brings in Biſhop *Morton* profeſſing thus, *That hee beleeved no ſuch ſacrifice of the* Altar, as *the Church of Rome doth*

(c) De commemoratione ib. Sacrificii ſeu ſacrificio commemorativo. *Reſponſ. ad Car. Bell.*

(f) Appello Cæſarem, p. 287.

(g) p. 95.

(g) Appeale. p. 288.

(h) Ibid. p. 286.

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doth, and that hee fancieth no ſuch Altars *as they imploy though hee profeſſed a* Sacrifice *and an* Altar. Neither doth Biſhop *Morton* allow the names of Prieſt and Altar, and no more than ſo: but hee alloweth of a Reverence to bee done *towards the Altar*; though differently from that in the Church of *Rome*. For thus ſaith hee, "The like difference may bee diſcerned, "betweene their manner of reverence in bowing to- "wards the Altar for adoration of the *Euchariſt* onely: "and ours in *bowing* aſwell when there is no Eucha- "riſt on the Table, as when there is, which is not to "the Table of the Lord, but the Lord of the Table, "to teſtifie the Communion of all the faithfull Com- "municants thereat, even as the people of God did, "in adoring him before the *Ark his foote ſtoole*, "Pſal. 99. &c. So he in his 6. booke of the *Romiſh Sa- "criſice* cap. 5. Sect. 15. of the edition An. 1635. Cap. 5.

Thus having plainly layed before you, the Doctrine, Vſe, and practice of *Antiquitie* in the preſent buſineſſe, together with the tendries of the Church of *England* conforme thereto; wee will next ſee what you can ſay unto the contrary, and what faire dealing we are like to finde in your proceedings.

CHAP. VI.

An Answer to the Cavils of the Minister of *Linc.* against the points delivered in the former Chapter.

Nothing delivered in the 31 Article, against the being of a Sacrifice in the Church of Christ, nor in the Homilies. *A pious Bull obtruded on the Doctor by the* Minister *of* Linc. *The* Reading-Pew, *the Pulpit, and the poore-mans Box made Altars by the* Minister *of* Linc. *An huddle of impertinencies brought in concerning sacrifice Commemorative, commemoration of a sacrifice, and materiall* Altars. *The* sacrifice *of the* Altar *knowne by that name unto the Fathers.* Arnobius *falsified. The* Minister *of* Linc. *questions S.* Pauls *discretion, in his* Habemus Altare, *Heb.* 13. 10. *and falsifieth S.* Ambrose. *The meaning of that Text according unto B.* Andrewes, *B.* Mountague, *the Bishop and the Minister of* Linc. *The same expounded by the old Writers, both* Greeke *and* Latine. *The Altars in the* Apostles *Canons made* Panteries *and* Larders; *and* Iudas *his bag an Altar by this man of* Linc. *The Doctor and* Ignatius *vindicated in the three places touching* Altars *The prophane Passage in the* Ministers *Booke of a* Widow-Altar. *An Answer to the Cavils of the* Minister *of* Linc. *against the evidence produced from* Irenæus *and S.* Cyprian. *The* Ministers *ignorant mistakes about the meaning of* Tertullian *in the word* Ara. Pamelius *new reading about* Charis Dei, *not universally received. A briefe recitall of the substance in these two last Chapters.*

WEE ended our last Chapter with the Church of *England*, and with the Church of *England* wee must now begin; your method leads me to it, which I meane to follow, as well as such a broken clew can leade mee, in so confused a Labe-

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Laberinth as of your compoſitions: And here you change the very ſtate of the queſtion at your firſt entrance on the ſame. The Biſhop charged it home, as hee conjectured, [a] that if the *Vicar ſhoud errect any ſuch Altar, his diſcretion would prove the only Holocauſt to be ſacrificed thereon:* Now you have changed it [b] to a *cloſe Altar at the upper end of the Quire, where the old Altar in Queene* Maries *time ſtood.* This is no honeſt dealing to begin with. The mention of *cloſe Altars*, and Queene *Maries time*, comes in here very unſeaſonably, if not ſuſpitiouſly, onely to make poore men afraid, (whom you have throughly poſſeſſed alreary with ſuch *Panick feares*) that *Altars* and Queene *Maries* dayes are comming in againe amongſt us. Nor have you dealt better with the 31 *Article* in your own Edition [c] of the Biſhops letter, where you have made it ſay, that that other oblation, which the Papiſts were wont to offer upon *theſe Altars*, is a *blaſphemous figment*, and *pernicious impoſture. Theſe*, was not in the Tex before, and is now onely thruſt into it, to make the Vicar come up *cloſe* to Queene *Maries Altars.* I pray you good Sir, what ſpectacles did you uſe, when you found *Altars*, and *theſe Altars*, *Papiſts*, and *that other oblation* in the 31 Article, wherein my dull and heavie eyes can ſee no ſuch word? This is another of your tricks, to make your credulous followers beleeve, that by the doctrine of the Church in her publick Articles, *Papiſts and Altars* are meere Relatives; that ſo whoſoever ſhall but uſe the name of *Altar*, or ſpeake of placing the Communion-Table *Altar-wiſe*, may be ſuſpected preſently to be a *Papiſt*, or at leaſt *Popiſhly* affected. Nor doe I ſpeake this without good authority: For doe not you tellus, that the *Phantaſticall Vi-*

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(a) *Letter* p.

(b) p. 102.

(c) p. 14.

car

Sect. 2.

car called his Communion Table an Altar, as the Papists doe, p. 199? and have you not corrupted the Bishops Letter, to make it say, that *Altars were onely erected for the sacrifice of the Masse*, p.16? which was not in the Text before. But Sir, the primitive *Christians* had their *Altars*, when there was no such thing in beeing [d] as the *Popish lambe*; no such *blasphemous figments*, and *pernicious impostures*, as by the Article are charged on the Church of *Rome*, in those, by us, rejected sacrifices of the *Masse*: So that both I and you, may without danger of revoking our subscriptions to the Booke of *Articles*, set the Communion Table at the upper end of the *Chancell*, there where the *old Altar stood in Queene Maries time*, if you needs will have it so; and yet no more dreame of the *Popish Lambe*, and those *blasphemous figments* which the Article speakes of, than did the holy Fathers in the primitive times, when neither your said *Popish Lambe*, nor any of those figments were *in rerum natura*. Now, as you palter with the *Article*, so doe you onely play and dally with the *Homilie*; as one that loves so dearely well, (whatsoever you say unto the contrary) χωμωδεῖν τὰ μυστήρια, to make your selfe merry with sacred things. You tell us from the *Homily*, that wee must take heed [e] lest the *Lords Supper of a memory bee made a sacrifice*: and then proceede, [f] *What saith the Doctor to this? Hee saith that by these words the Church admits of a Commemorative sacrifice*. Which said, you make your Readers even burst with laughter, by telling them, that the poore man hath found a *true and reall sacrifice*, (in the Booke of Homilies) but it is a *Bull*; *a very strange and hideous Bull which this* Calfe *makes the Church speake unto her people in her publik Homilies*. And what is that?

(d) *The 31 Article having taken away the Popish Lambe.* p.102.

(e) *Of the Sacrament.* part. 2. p.198.

(f) p.103, 104.

cc As

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"As wee must take heed, good people, we apply not "the Sacrament of the Supper to the dead, but to the "living, &c. so must wee take especiall heed, lest of a "*Commemorative sacrifice* it bee made a *Sacrifice*. A very [g] *pious Bull* indeed, you speake wondrous rightly; but a *Bull* onely of your owne herd, and onely fit for such a *Milo* as your selfe, to carry. For tell mee, doth the Doctor say, that by *these words the Church admitts of a Commemorative sacrifice?* On with your false eyes once againe, and you will finde the Doctor makes no other answer to your objection from the *Homily* [h], but that the *sacrifice rejected in the Homily, is that which is cryed downe in the booke of Articles, which the* Epistoler *had no reason to suspect was ever aimed at by the Vicar.* Of a *Commemorative sacrifice* in those words of the *Homilie, ne gry quidem*, there. Indeed the Doctor said before, in answer to your argument from the 31. *Article*, that though the Church condemned *that other oblation of the Papists*, as the letter calls it: yet "she *allowes of a Commemorative Sacrifice* for a perpe- "tuall *memory* of *Christs* precious death, of that his full, "perfect, and sufficient sacrifice, oblation, and satisfa- "ction for the sins of the whole world. And for the proofe thereof referred himselfe unto the *Prayer of the Consecration*; which are not, sure, the words of the *Homily*, or by him cited thence, if you marke it well. Or had hee said it of *those words* in the Booke of *Homilies*, had it beene such a *strange* and *hideous Bull*, with foure Hornes, and I know not how many tayles, for you to leade it by up and downe the Countrey, for the delight and solace of your sportfull Readers? Could you not paraphrase upon it thus? We must take heed good people, lest the Lords Sup-

per

(g) *which though it be not so fierce as* Pius Quintus *his, yet is a kinde of pious Bull.* p. 104

(h) *Coal.* p. 8.

Sect. 2. per, of a *memorie* be made a *Sacrifice*: *i. e.* leſt of a *Commemorative ſacrifice*, it bee made *propitiatorie*? No: He that lookes for ingenuity from ſuch hands as yours, muſt have leſſe knowledge of you, and more faith in you, than I dare pretend to. And for your *Bull*, that was but a device to make ſport for *Boyes*. Shewing us ſo much *Spaniſh* in the Margin, you had a minde to let us ſee, that you did underſtand as well their cuſtomes, as their language: and therefore would ſet out a *Ivego de Toros*, a kinde of *Bull baiting* for the *Boyes*, who muſt be pleaſed too in this buſineſſe. You have not ſtudied all this while, *populo ut placerent* onely, but now and then *ut pueris placeas, & declamatio fias*, as you know, who ſaid.

But would we ſee a *Bull* indeed, a *Bull* ſet out with flowers and Garlands, ready for the *Sacrifice*? Out of your ſtore you can afford us ſuch a one, though not ſo *pious* altogether, as that you ſent unto the Doctor. Wee ſaw before how well you pleaded againſt *Altars*, out of the Articles and booke of *Homilies*: and now behold an argument from the *Common prayer Booke*, which, if the buſineſſe be not done already, will be ſure to doe it. For you [i] *appeale to all indifferent men*, that "pretended to any knowledge in Divinity, if the *Rea-* "*ding Pew*, the *Pulpit*, and any other place in the "Church bee not as properly an *Altar*, for prayer, "praiſe, thankſgiving, memorie of the paſſion, dedi- "cating our ſelves to Gods very ſervice; and the "Churches Box or Baſon, for that oblation for the "poore which was uſed in the Primitive times; as "is our holy *Table*, howſoever ſituated or diſpoſed. Nay, you goe further, and demand, *what one ſacrifice* "can be inferred out of the Collects read by the *Prieſt*

(i) p. 75. 76.

at

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"at the *Communion Table*; which are not as easily de- Cap. 6.
"duced out of the *Te Deum* and *Benedictus* said in the
"*Quire*, or *Reading Pew*: whether there bee no pray-
"ing, praising, commemorating of the Passion, and
"consecrating of our selves to Gods service in those
two *hymnes*. The Fathers were but silly soules in dream-
ing of one *Altar* only in each severall Church: wher-
as indeed there are as many as wee please to make.
Here is the *Poore-mans Box*, the *Communion Table*, the
Pulpit, and the *Reading Pew*, *En quatuor Aras*: foure
in a knot, and yet not halfe enough for so many sacri-
fices. And therefore every place, the *Bell-free*, the
Church-porch, the *Charnell house*, the *seat* of every pri-
vate person, the *Vestrie* chiefe of all, and whatsoever
other place a man may fancy to himselfe, are now
turned to *Altars*. This if we doe not yeeld to at the
first proposall, wee are pronounced alreadie to have no
knowledge *in Divinitie*; and not to be *indifferent men*,
but parties. Not so *indifferent men* as I thinke you are:
nor so well skilled in this new *Lincolnshire divinity*,
which onely you and one or two more of your deare
acquaintance, have been pleased to broach. What
need we take this paines to looke after *Altars*, when
by this *Boston* doctrine the *Communion Table* may as
well be spared? *O spes inanes & frustra cogitationes
meæ!* It alwaies was my hope, that howsoever wee
lost the *Altar*, I might be confident wee should have
a *Table* left us for the holy Sacrament, at least the
Sacrament it selfe. But see how strangely things are
carried: Rather than heare of *Altars*, we will downe
with *Tables*; yea with the Sacrament it selfe: and let
the memorie of *Christs* passion bee celebrated how it
will, or where it will, in the *Pew*, or *Pulpit*, the *Porch*

or

Sect. 2. or *Bell-free.* Is't not enough to heare it talked of, but we muſt come and ſee it acted? what are theſe Sacraments they ſpeake of, but *ſignes*, and *figures*; and by what *figure* can they make us bee in love with *ſignes*? Or ſay that there bee ſome *ſpirituall* ſacrifices expected of us by our God; may wee not offer them without *materiall Tables*? yea and without *materiall Churches*: on therefore *Weſtward* ho, for *Salem*, and the free Goſpell of *New-England.* This is the knowledge in Divinitie you ſo much pretend to: which, whereſoever you firſt learnt it, was never taught you, I am ſure, in any of the bookes that you ſubſcribed to, *when you came to your place.* Wee grant that thoſe two *Hymnes* you ſpeake of, are of excellent uſe: and purpoſely ſelected for the ſetting forth of Gods praiſe and glory, with an acknowledgement of our bounden duties to him, for his grace and goodneſſe. But then the *Liturgie* hath taught you, that the *Lords Table* is the proper place at which to celebrate the memorie of our Saviours paſſion: [k] which, the *Prieſt ſtanding* at the ſame, and conſecrating there the *creatures of bread and wine, according to Chriſts holy inſtitution*, doth repreſent unto the people. And when, in teſtimonie of our common and publick gratitude for ſo great a mercie, *we offer our whole ſelves unto him*, both *ſoule and body*, we are enjoyned to doe it at or neere the ſame place alſo. [l] *And here O Lord wee offer and preſent unto thee, our ſelves, ſoules and bodies*; here where thou haſt been pleaſed to make us partakers of *Chriſts* bodie and bloud, and ſealed unto our ſoules the benefits of his death and paſſion. Will you have more? The [m] *Homilie* hath told us, that "we are bound to render thankes "to Almightie God for all his benefits briefely compriſed

(k) Praier of the Conſecration.

(l) Praier of the Communion.

(m) Of the Sacrament. part. 2. p. 203.

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"priſed in the death, paſſion, and reſurrection of his "dearely beloved Sonne, the which thing becauſe wee "ought chiefly at this *Table* to ſolemnize, (marke you that, this Table?) the godly Fathers named it *Euchariſtia*, that is, thankſgiving. Had I but ſuch a Bandog, as your friend *H. B.* this *Puritan Bull* of yours might be better *baited*, than his *Popes Bull* was. Your *Popiſh lamb*, and *Puritan Bull* being both diſcarded by the Church, may goe both together. But I muſt tell you ere we part, that that which *I ſuſpected is now come to paſſe. viz.* that by your principles, every *Cobler, Tinker*, and other Artizan, may take his turne, and miniſter at, and on the *holy Altar*.

That which you ſhew us next, is but another λογομαχία, a quarrell about words and Phraſes; touching the difference betweene [n] *commemoratio ſacrificii*, and a *commemorative ſacrifice*: the firſt being uſed, you ſay, by *Chryſoſtome, K. Iames*, and *Pet. Lombard, S. Auſtin, Euſebius*, and the booke of *Homilies*; the later only by this wretched Doctor, and ſuch unlucky birds as hee, the *ragged regiment of P. Lombard*. Which ſaid, you preſently confute your ſelfe, as your cuſtome is, confeſſing that ſome [o] *few learned men of the reformed Church, doe uſe the name of a Commemorative Sacrifice*; and yet (God bleſſe them) are not brought within the compaſſe of *that ragged regiment*. But hereof wee have ſpoke already in the former Chapter. For *Sacrifices* next, you cannot poſſible approve (which [p] *Proteſtants* and *Papiſts* doe joyntly denie) that ever *materiall Altar was erected in the Church, for the uſe of ſpirituall and improper ſacrifices*. Aſſuredly the *Papiſts* have good reaſon for what they doe; and if you grant them this poſition, ſimply, and with-

(n) p. 104. 105

(o) p. 105.

(p) p. 108.

Sect. 2. without restriction; you give them all that they desire. For by this meanes they gaine unto them all the Fathers, who speake of *Altars*, *passim*, in their workes and writings; *materiall Altars*, questionlesse, made of wood or stone. And if *materiall Altars* were not made for *improper sacrifices*, you must needes grant they had some proper *sacrifices* to bee performed upon those *Altars*: Besides, in case the note be true, that never *materiall Altar was erected for a spirituall and improper sacrifice*, and that the Sacrament of the Lords Supper bee but a *metaphoricall* and *improper sacrifice*, as [q] you elsewhere say; it may be done as well without a *materiall Table*, and any where as properly as in a *materiall Church*. Did you distinguish, as you ought, betweene the *mysticall* sacrifice in the holy Eucharist, *commemorative* and representative of our Saviours death; and those *spirituall* sacrifices, which every Christian man is bound to offer to the Lord, at all times and places: you would finde the vanitie and weakenesse of these poore Conclusions. Yet you goe forwards still on a full careere, and having filled your margin with a huddle of impertinent quotations, you fall at last on this fine fancie: [q] how that *God suffered not the first Ages of the world for* 1650. *yeeres to passe away without prayers, and thanksgivings; and yet he suffred it to passe without any Altars.* May a man take it on your word, and not bee called for it to an after reckoning? Did you not say, the Page before, that *Altar*, *Priest*, and *Sacrifice* were relatives? and finde wee not in holy writ that *Cain* and *Abel* brought their offrings to the Lord their God? their *sacrifices* as they are intituled, *Hebr.* 11.4. if so, then by your owne rule doubtlesse, there were *Altars* also. Or if God suffered all

(q) p. 141.

(q) p. 110.

that

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that time to passe without any *Altars*; did it not passe away without *any Tables*, or any *Churches* that wee reade of? But see the charitie of the man, and his learning too. For if the Doctor will [r] but promise not to *disturbe the peace of the Church any more*, this lusty Lad of *Lincolnshire* will finde him all the severall *Altars*, which have beene spoke of by the Fathers for *spirituall sacrifices*. These wee shall meet withall hereafter, amongst your impertinencies. Meane time I passe my word to keepe covenant with you, and promise you sincerely before God and man, that as I never did, so I never will put my hand to any thing by which the *Church may bee disturbed*. [s] You know *Elijahs* answere unto proud K. *Ahab*; *It is not I, but thou and thy Fathers house that have troubled Israel.* Cap. 6.

(r) p. 110.

(s) 1. King. 18. 18.

From *Altars* wee must follow you, as you lead the way, unto the sacrifices of the Altar. Whereof though wee have spoken before enough to meet with all your cavils: yet since you put me to the question, [t] where you may *reade this tearme of mine, Sacrifices of the Altar*, if you reade not of them in the *Sacrifices of the Law*; I will tell you where. Looke through the booke of *Genesis*, and tell me if you meet not with many sacrifices, and sacrifices done on *Altars*, by *Abel*, *Noah*, *Abraham*, *Iacob*: *sacrifices of the Altar*, doubtlesse, and yet not *sacrifices* of the *Law*. The law you know was a *Postnatus*, not borne a long time after those good *Patriarchs* died; you cite the *Cardinall* rightly, that all the *sacrifices* which wee reade of in the Scripture, were necessarily to bee destroyed. But presently you change his termes, and for his *sacrifices in the Scripture*, put downe your *sacrifices of the Law*; as if the Scripture went no further than the *Law* of *Moses*. If in

(t) p. 115.

Sect. 2. the ancient Fathers we doe not finde *in terminis*, the ſacrifice of the *Altar*, it helpes but litle to your purpoſe: the Doctour no where ſaying that hee had it from them. And if they call it not *in terminis*, the *ſacrifice* of the *Altar*, they call it ſo at leaſt *ex conſequente*, when they entitle the Lords Supper by the name of *Sacrifice*, and ſuch a *ſacrifice* as is to bee offered on a ſacred or an hallowed *Altar*. And yet to ſatisfie your longing, it ſhall bee hard but wee will finde it for you amongſt the Ancients, and not conſult the *Index* neither. For what conceive you of S. *Auſtin*, was not hee an Ancient? and yet hee cals it ſo *in terminis*, without doubt or ſcruple. *Cum ergo Sacrificii ſive Altaris* [N. B.] *ſive quarumcunque eleemoſynarum, &c.* in the *Enchiridion ad Laurentium, cap.* 110. of the edition of *Danæus*. Nor ſhall S. *Auſtin* goe alone: it beeing called ſo by [u] *Bede*, no ſuch very *puiſnè*, and that *in terminis terminantibus*, which is that you ſtand upon. But where you adde, that poſſibly the Ancient Fathers could not have any notice of this *ſacrifice of the Altar*; [x] and for a prooſe therof produce a paſſage from *Arnobius*: beſides what hath before been anſwered to the place it ſelfe, the Doctor cannot chuſe but tell you, that you have uſed *Arnobius* worſe, than any *Gentile* would have done. *Arnobius* was not asked, as you put the queſtion, *What are you Chriſtians to performe no manner of ſacrifices at all?* but whether the *Chriſtians* thought that no ſuch thing as ſacrifice was at all proper to the Gods? *Quid ergo? Sacrificia cenſetis nulla faciendaꝰ* as your margin rightly. Nor doth *Arnobius* anſwere to the queſtion, as you make him anſwer, *no, not any at all*: as if the Chriſtians only had had no ſacrifices, or thought no kinde of ſacrifice to bee a fitting ſervice for the heavenly

(u Eccleſiæ mos obtinuit ut Sacrificium Altaris, &c. *in Marc. c.* 44.

(x) p. 116.

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heavenly powers: but *ex Varronis veſtri ſententia, nulla*; none, if wee may beleeve your owne Author *Varro*, a learned man amongſt your ſelves. And this he makes *non noſtra*, none of our opinion; though you moſt falſly make it both his and ours, that is, the Chriſtians of thoſe times. You muſt bring better prooſes than this, or elſe it will be poſſible enough that the ancient Fathers might take notice of this *Sacrifice of the Altar:* which is the matter you denie, and to make good your negative, have thus uſed *Arnobius*.

(y) Vt vobis non noſtra, ſed *Varronis* veſtri ſententia reſpondeamus. L. 7

But, as you ſay, the Doctor hath found it in the Bible for all this, *Heb.* 13. 10. *Wee have an Altar:* And ſo have you. Doe not you finde it in the Bible, as well as hee? Yes; but you know the meaning of it better than any Doctor of them all; better than *Doctor Gentium*, than S. *Paul* himſelfe; "*For in good faith*, ſay you, [a] if "S. *Paul* ſhould meane a *materiall Altar* for the Sacra- "ment in that place (with reverence to ſuch a choſen "Veſſell of the Holy Ghoſt, bee it ſpoken) it would "prove the weakeſt argument that was ever made by "ſo ſtrong an Artiſt. Which ſaid, you deſcant on it thus: "Wee have an *Altar* and a *Sacrifice of the* "*Altar*, that you of the *Circumciſion* may not par- "take of. And have you ſo? That is no great won- "der ſaith the *Iew*, when abundance of you *Chriſtians* "(the diſcipline of your Church being ſo ſevere) may "not partake thereof your ſelves. And therefore you conclude, "That for S. *Paul* to fright the *Iewes* with "the loſſe of that, which ſo many millions of Chriſti- "ans were themſelves bereaved of, had beene a very "weake and feeble dehortation. Is not this [b] *ponere os in cœlum*, to out-face heaven it ſelfe, in calling thus in queſtion the judgement and diſcretion of that great

(a) p. 117.

(b) V. p. 58. of the holy Table.

Sect. 2.

Apoſtle: Tu quis es, O homo; what art thou O man, that thou ſhouldeſt dare to diſpute with *Paul*, and that upon ſuch weake and feeble grounds? For good Sir, tell me where you finde that thoſe degrees you ſpeake of, and that χρονίζειν εἰς τὴν ἐκκλησίαν [c], *that creeping on with time and leiſure unto the boſome of the Church*; were knowne or practiſed in the time of this *Apoſtle?* Think you the diſcipline of the Church was growne to that ſeverity in ſo ſhort aime, as that the *Iewes* might turn it back upon S. *Paul*, to elude his Argument? That rigour, thoſe degrees, were never heard of in the Church, till a long time after, though by you made as old as the faith it ſelfe: there being mention in the *Acts* of many families baptized, not a few thouſands of particular perſons, which did not runne through all thoſe wearíſome wayes, before they were admitted to the bleſſed Sacrament. Or were it that thoſe wearíſome wayes were travailed by the *Chriſtians* in the *Apoſtles* time, before they were admitted to the Sacrament, yet were this but a ſorry anſwere to his Argument, how [d] weake ſoever you conceive it. The Apoſtles argument is *de jure*, of a *right to eat*; your anſwere is *de facto*, of the act of eating. Thoſe of the Circumciſion had no *right* to eat of the Chriſtians *Altar*; ſimply and abſolutely no right at all. The *Initiati* had a kind of *right*, nay a good *jus ad rem*, though *in re* they had not, and to this *jus in re* they tended by thoſe ſteps and degrees you talke of. Becauſe a ſtranger hath no *right* to my lands, have my children none? and yet my children muſt χρονίζειν, tarrie a while, expect their time, before they enter into actuall poſſeſſion of them. What a *Goliah* have we here to encounter *David*, what a *Tretullus* have we found, to diſpute with

(c) p. 117.

(d) *It would prove the weakeſt argument, &c.* p. 117.

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with *Paul*; what a [c] *Cerinthus*, to make head against S. *Peter*: yet leſt S. *Paul* ſhould goe alone, you let us have *S. Ambroſe* to beare him companie: and hard it is to ſay which of the two you uſe moſt courſly. You taxe S. *Paul* with weakneſſe, but yet you doe it with a *ſalva reverentia*, and with a *reverente be it ſpoken*. *S. Ambroſe* findes not in you ſo much good manners, whom you have falſified of purpoſe to make the Apoſtles argument as weake, as you ſay it is. For thus you ſhut up your *Cenſura* (or if you pleaſe your ὑπερκρι?ικὸν) of the bleſſed Apoſtle. [f] *I will conclude with S.* Ambroſe, *That we have nothing viſible in all this diſputation of* S. Paul, *neither Prieſt, nor ſacrifice, nor* Altar: And then produce him in your margin, ſaying, *Nihil hic viſibile, neque Sacerdos, neque ſacrificium, neque* Altare, *in* 10. *ep. ad Hebr.* How you have falſified S. *Ambroſe*, by turning *Horum*, into *Hic*, [g] wee have ſhewne before. The Father ſpeakes there onely of *ſpirituall ſacrifices*; and you will turne his *horum* into *hic*, as if he ſpoke there onely of the *myſticall* ſacrifice. And were it *hic* in the originall of S. *Ambroſe*, yet you are guiltie of another falſhood againſt that Father, by rendring it, *in all this diſputation*. The Fathers *hic*, if hee had ſaid ſo, muſt have related to thoſe points which were debated of, in the 10, Chapt. to the *Hebr.* whence the words were cited; and thoſe ſpirituall ſacrifices, which are there deſcribed, you, by an excellent Art of juggling, have with a *Hocas Pocas* brought it hither, and make us thinke it was intended for this *hic*, this place, *Heb.* 13. 10. of which now we ſpeake, and which hath been the ground of that *diſputation*, which you conclude with, from S. *Ambroſe*.

(e) Epiphan. lib. 1. hæreſ. 28. n. 2.

(f) p. 118.

(g) *See the former chapter.*

Vſing the *Apoſtle*, and the *Fathers* in ſo foule a faſhion,

Sect. 2. ſhion, it is not to bee thought you ſhould deale more ingeniouſly with their *Diſciples*. The ſervant is not above the Maſter; nor lookes for better uſage from you, than hee hath done hitherto. Having concluded with S. *Ambroſe*, your next aſſault is on the Doctor: whom you [h] report to be the *firſt ſonne of the reformed Church of England, that hath preſumed openly to expound this place of a materiall Altar*; [i] *Not conſtantly*, you ſay, but yet ſo expounded it. I beſeech you, where? Not in the *Coal from the Altar*, there is no ſuch matter. Take the words plainly as they lie, you ſhall finde them thus. "*And above all indeed*, S. *Paul* in his "*Habemus Altare. Heb.* 13. 10. In which place whether "he meane the Lords Table, or the Lords Supper, or "rather the ſacrifice it ſelfe, which the Lord once of-"freed, certaine it is, that he conceived the name of "*Altar*, neither to be impertinent nor improper in the Chriſtian Church. Finde you that hee expounds the place of a *materiall Altar*? or that hee onely doth repeat three ſeverall expoſitions of it? Now of thoſe expoſitions, one was this, that by thoſe words, *we have an Altar*, S. *Paul* might mean wee have a *Table*, whereof it was not lawfull for them to eate, that ſerve the *Tabernacle*. If this bee the *materiall Altar*, that you complaine of in the Doctors expoſition; aſſuredly hee is not the firſt ſonne, by many of the Church of England, that hath ſo expounded it. The learned Biſhop [i] *Andrewes* doth expound it ſo. *The* Altar *in the old Teſtament is by* Malachi *called* Menſa Domini. *And of the* Table *in the new Teſtament, by the* Apoſtle it is ſaid, *Habemus* Altare: which whether it be of ſtone as *Nyſſen*; or of wood, as *Optatus*, it skils not. So doth my Lord of *Lincoln* alſo, one of the ſonnes, I trow, of the

(h) p. 12.

(i) *and yet not conſtantly neither.* ib.

p. 47.

(i) *Anſw. to* Card. Peron. cap. 6,

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the Church of England. Citing those words of Bishop *Andrewes*, [k] you adde immediatly, that this is the exposition of *P. Martyr* mentioned in the letter (*i.e.* my Lord of *Lincolns* letter to the Vicar of *Grantham*) that *as sometimes* a Table *is put for an* Altar, *as in the first of* Malachi: *so sometimes an* Altar *may bee put for a* Table, *as in this Epistle to the* Hebrewes. Next looke into the Bishop of *Chicheſter*, [l] who plainly tels you, "that the Lords Table hath beene called θυσιαστήριον "from the beginning; not, as some falsly teach, by "succeeding Fathers: and that *S. Paul* himselfe may "seeme to have given authoritie and warrant to the Phrase, *Hebr.* 13.10. The Doctor is not then the first sonne of the Church of England, that hath so expounded it. Or if he were, hee hath a second, but such a second as is indeed *Nulli secundus*, for some things that I could tell you of, even your good friend the *Minister of Lincolnshire*, *one of the children of the Church*, that writ the booke intituled the *Holy Table*. For presently upon the Bishop of *Lincolns* glosse, hee addes [m] this *de proprio, than the which solution there may be peradventure a more full; but there cannot bee a more plaine and conceiveable answer*. I see you can make use sometimes of a *leaden dagger*, [n] though, as you tell us, throwne away by the very *Papists*; yet not so utterly throwne away, (as within two leaves after you are pleased to tell us) but that it is still worne [o] by the Jesuites, *Salmeron*, the *Rhemists*, *à Lapide*, *Haræus*, *Tirinus*, *Gordon*, *Menochius*, (and *Cajetan*) of which some are yet living, for ought I can heare. Nor doth your Authour say, it is *throwne away*, as if not serviceable to this purpose: [p] but onely that *non desunt ex Catholicis*, some of the Catholick writers doe expound

(k) p. 120.

(l) Appello Cæsarem. p. 286.

(m) p. 120.

(n) *I am sure this fellow is a mighty weake peece to take up this leaden dagger, &c.* p. 118.

(o) p. 121.

(p) Bellarm. de Missa, l. 1. c. 14.

it otherwise. I hope you would not have all Texts of Scripture to bee cast away like *leaden Daggers*, because, *Non desunt ex Catholicis*, some one or other learned man give such expositions of them, as are not every way agreeable unto yours and mine.

(q) p. 121. Now as the Doctor was the *first Sonne of the Church of England*, so was *Sedulius* [q] *the first Writer before the Reformation, that literally, and in the first place did bend this Text to the materiall Altar.* Just so I promise you, and no otherwise. Or had *Sedulius* beene the first, the exposition had not beene so moderne, but that it might lay claime to a faire antiquity. *Sedulius* lived so neare S. *Austin*, that he might seeme to tread on his very heeles; the one being placed by *Bellarmine*, *an.* 420. the other *an.* 430. but ten yeares after. And if the Cardinals note [r] be true, that he excerpted all his notes on S. *Pauls* Epistles, from *Origen*, *Ambrose*, *Hierom*, and *Austin*: for ought I know, his exposition of the place may bee as old, as any other whatsoever. But for *Sedulius* (whersoever he had it) thus he cleares the place: [s] *Habemus nos fideles* Altare, *præter* Altare *Iudæorum*, *unde corpus & sanguinem Christi participamus: i.e.* The faithfull have an *Altar*, yet not the *Iewish* Altar neither, from whence they doe participate of Christs body and blood: That is plain enough, and yet no plainer than S. *Chrysost.* though you have darkened him as much as possibly you can, to abuse the Father. *Chrysostome* expounds it (as you say) of τὰ παρ' ἡμῖν *of the things professed here amongst us*: for proofe whereof you bring in *Oecumenius* with his παρατηρήσεις, the *Tenets, as it were, of Christian men.* So that if you may be beleeved, the Father, and his second, doe expound the place, of the Doctrine, Tenets,

(r) Scripsit explanationes in omnes Epistolas S. Pauli, ex *Origine, Ambrosio, Hieronymo, & Augustino* excerptas. *In script. Eccles.*

(s) In locum.

(t) p. 122.

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nets, or profession of the Church of *Christ*. "First, to begin with *Chrysostome*, οὐχ' οἷα τὰ ἰδιωτικὰ φήσι, τοιαῦτα τὰ παρ' ἡμῖν, ὡς μηδὲ Ἀρχιερεῖ ἔξεστι εἶναι μετέχειν αὐτῶν. The words you see, put neutrally, and so translated in the Latine, *Non enim qualia sunt apud Iudæos, talia etiam nostra sunt:* That is, as I conceive his meaning, *our sacrifices*, or *our Sacraments* are not such as the *Iewish* were, *our Altar* not such as theirs, nor any of *our Rites* thereunto belonging. My reason is, because it followeth in the Father, ὡς μηδὲ ἀρχιερεῖ ἔξεστι εἶναι μετέχειν αὐτῶν; so that it is not lawfull, no not to the *High-Priest* himselfe, to partake thereof. Of what I pray you? Not of the things professed in the *Christian Church?* I hope you will not say, but it was lawfull to the *Priests* to be partakers of the doctrine of our Lord and Saviour. Why did the Apostles preach unto the *Iewes*, in case it were not lawfull for them to make profession of the *Faith?* Therefore the Father must needs meane the *Christians sacrifices*, (performed upon the *Altar* which the Apostle speakes of) of which it was not lawfull for the *High Priest* (continuing as hee was, *High-Priest*) to be partaker. And this I take the rather to have beene his meaning, because *Theophylact* who followed *Chrysostome* so exactlyy, that hee doth seeme to have abridged him; doth thus descant on it. "Ἐπειδὴ εἶπεν, &c. Having before said "(*v.* 9.) that no regard was to be had of meats, lest "our owne Ordinances [τὰ ἡμέτερα] might bee "thought contemptible, as things unobserved; hee "addes, that wee have Ordinances of our own, [ὅτι "καὶ ἡμεῖς ἔχομεν θυσιαστήριον] not about meats, (as "were the *Iewes*) ἀλλ' ἐπὶ τῷ θυσιαστηρίῳ, but such "as doe concerne the *Altar*, [z] or the unbloudy sacri-

Cap. 6.

(u) *In Hebr.* 13. 10.

(v) Ita *Chrysostomum* secutus est, ut ejus abbreviator dici possit. *Bel. de script. Eccl.*

(z) ἤτοι τῇ ἀναιμάκτῳ θυσίᾳ τὸ ζωοποιὸν σῶμα τοῦ In locum.

"fice

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"fice of *Christs* quickning body. Of which, which "sacrifice [ταύτης γὰρ] it is not lawfull for the "*Priests* to be partakers, as long as they doe service to "the *Tabernacle*; *i.e.* the legall signes and shadows. The like saith also *Oecumenius* with his παρατηρήσεις, which you have englished *Tenets*, with the like felicitie, as you did the τὰ παρ' ἡμῖν in *Chrysost.* For *Oecumenius* saying as *Theophylact* had done before, becauſe the Apoſtle had affirmed, "That no regard was to be had "of meates, &c. hee addes, Μὴ γὰρ καὶ ἡμεῖς ἴδια ἔχο- "μεν παρατηρήσεις; and have not we alſo our owne Or- "dinances or obſervations? To which hee anſwers, "with *Theophylact*, but a great deale plainer, Yes, ἀλλ' "οὐ βρωμάτων, ἀλλὰ τοῦ θυσιαστηρίου ἡμῶν. not of "meats, but of our *Altar*. If you goe downeward to the *Latines*, they are cleare as day. *Haymo* who lived about the yeare 850. affirmes expreſly on the place, *Altare eccleſiæ eſt, ubi quotidie corpus conſecratur Chriſti*; that is the *Altar* of the Church, whereon the body of *Chriſt* is daily conſecrated. And ſo *Remigius*, who lived, and writ about thoſe times; *Habemus ergo* Altare *Eccleſiæ, ubi conſecratur corpus Dominicum*; the ſame in ſenſe, though not in words, with that of *Haymo*. This, Doctor *Fulke*, almoſt as great a *Clerke* as you, conceives to bee ſo really intended by *Oecumenius* and *Haymo*[a], that hee reports, that they *did dote upon the place*; even as you ſay[b], the Doctor *melts upon the place*. But ſay you what you will. As long as he can back it with ſo good authority, the Doctor will make more of *Habemus Altare*, than before hee did; though you ſhould raiſe *Iohn Philpot* from the dead to expound it otherwiſe; as we are told he did in the Acts and Mon- *p.* 90. of your *holy Table*.

(a) *Defence of the tranſ.* c. 17. n. 17.

(b) p. 119.

From

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From the Apoſtles Text, both *re & nomine*, proceed wee to the Apoſtles *Canons*, *nomine* at the leaſt, if not *re* alſo; which, if not writ by them, are by the Doctor ſaid to bee of good antiquity; nor doe you deny it: Onely you fling them off with a *Schoole-boyes* jeſt [c], affirming confidently, that all good Shollers reckon thoſe *Canons* but as ſo many *Pot-gunnes*. Not all good Schollers certainly; you are out in that. What thinke you of my Lord of *Chicheſter*, of whom the Doctor and the *Miniſter* of *Linc.* too [d] *may well learne as long as they live?* He, a good Scholler in your owne confeſſion, doth not alone call them the *Apoſtles Canons*, [e] but cites the 40. of them, as a full and ſtrong authority to prove, that by the ancient *Canons* Churchmen had leave to give, and bequeath their Goods and Chattels by their laſt Will and Teſtament. And this, in his reply unto *Io. Selden*, whom hee knew too well, to thinke hee would give back at the report or blow of a Schoole-boyes *Pot-gunne*. Next, where thoſe three Canons that the Doctor cited, doe ſpeake ſo clearly of the *Altar*, and that by the ſame name θυσιαστήριον, uſed by the Apoſtle to the *Hebrewes*, that there is no deniall of it, you flie unto your wonted refuge, a ſcornfull and prophane deriſion: [f] *Hee that ſhall read*, ſay you, what is preſented on theſe *Altars* for the maintenance of the Biſhop and his Clergie, will conceive them rather to bee ſo many *Pantries*, *Larders*, or *Store-houſes*, than conſecrated *Altars*. [g] *O Curvæ in terris animæ, & cœleſtium inanes!* So dead a ſoule, ſo void of all cœleſtiall impreſſions, did I never meet with. I am confirmed now more than ever, for the firſt Author of the *Dreſſer*; otherwiſe you had never beene *allowed* and *licenſed* to call it as you doe, a *Pan-*

Cap. 6.

(c) p. 170.

(d) p. 95.

(e) *Preface to M.* Io. Selden, p. 53.

(f) p. 170.

(g) Perſius Sat. 1.

trie

Sect. 2. *trie*, or a *Larder*, and a *Storehouse*. I see there is good provision towards, and as much devotion. Your *Pigeon-house* wee have seene already [o], and *Pottage* you will serve in presently, if we can bee patient. *Larders* we have, and *Store-houses*, and *Pantries*, which portend good cheare. Thinke you a man that heares you talke thus, would not conceive your *Kitchin* were your *Chappell*; the *Dresser* in the same, your *High-Altar*; and that your *Requiem Altars* were your *Larder*, *Pantrie* and *Store-house*? Get but a *Cooke* to bee your Chaplaine, and on my life, *Comus* the old belly god amongst the *Gentiles*, was never sacrificed unto with such propriety of *Vtensils*, and rich magnificence, as you will sacrifice every day to your [h] god, your *Belly*. Nor need you feare that your estate will not hold out: I know you are a provident Gentleman, and make your *Altars* bring you in, what your *Altars* spend you. For say you not in that which followeth, [i] that *Iudas his bagge may with as good reason, as these Tables, bee called an Altar?* I wonder what fine adjunct you will finde out next. You cannot probably goe on, and not set downe *ad mensam dæmoniorum*, that Table of *Devils* which Saint *Paul* speakes of. *Iudas his bagge?* just so, yet you would shift this off unto *Baronius*, as you have done the *Dresser* on the rude people of *Grantham*. *Baronius*, as you say, implyeth it. Doth he so indeed? All that *Baronius* saith, is this, [k] that those who ministred in the Church, did from the first beginnings of the Church receive their maintenance from the oblations of the faithfull. *Immo cum adhuc Dominus superstes &c.* And that the Lord himselfe when he preached the *Gospell*, used from these offerings to provide for himselfe and his. For

(o) Cap. 2.

(h) Quorum Deus est venter.

(i) P. 10.

(k) Ann. A. 57.

Iudas

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Iudas (saith S. *Iohn*) bearing the bagge, *Ea quæ mittebantur, portabat*, did carrie up and downe that store which was sent in to him. What say you? doth the Cardinall imply in this, that *Iudas* his bagge may with good reason (any how) be called an *Altar*? Take heed of *Iudas* and his *bagge*, of *Iudas* and his *qualities*; for feare you come unto that end that *Iudas* did.

Your answers to the Doctors allegations from *Ignatius*, must bee looked on next. And first the Doctor findes, ἓν θυσιαστήριον *one Altar*, in his Epistle *ad Magnesios*. [1] You answer first, that by *Vedelius* this is thought to be *a supposititious fragment taken out of the constitutions of Clemens*: and yet proclaime it in your *margin*, that *this doth not appeare so clearely to you, as to rest upon it*. You answere secondly, that this *was brought in by the Doctor only to make sport*. How so? Because, say you, the *Altar* there, is *Iesus Christ*. In that before, you left *Vedelius*, your good friend and helper in all this businesse; and here he leaves you, to cry quits. Searching as curiously as hee could, what to except against in all these Epistles, he lets this goe by. A pregnant evidence that hee knew not what to say against it. Runne, saith the Father, all of you as one man to the Temple of God, ὡς ἐπὶ ἓν θυσιαστήριον, ἐπὶ ἕνα Ἰησοῦν Χριστὸν, as to one *Altar*, to one *Iesus* Christ: *i. e.* say you, who better understood the Father, than hee did himselfe; *runne all of you to one Iesus Christ, as to one Altar*. This is your old trick to abuse your Readers, and make your Authors speak what they never meant. The Father spake before of prayer, of common prayers to bee powred forth by all the people, ἐπὶ τὸ αὐτὸ in the selfe same place, in faith and love. And then exhorts them to runne together

(l) p. 168.

Sect. 2. together to the Church to pray, as to one *Altar*, to participate, as to one *Ieſus Chriſt*, the High Prieſt of all. Had it beene ὅτι ἓν θυσιαστήριον τοῦ Ἰησοῦ Χριστοῦ, the matter had beene cleere on your ſide. But the diſtinction and repeating of the prepoſition, the ὅτι ἓν and ὅτι ἕνα, make a different buſineſſe. The ſecond place produced by the Doctor from *Ignatius*, was that (m) of ἓν θυσιαστήριον πάσῃ τῇ ἐκκλησίᾳ. where hee makes mention of the unity that ought to bee retained in the Church of God; and then brings in amongſt the reſt, *one Bread* broke for all, *one Cup* diſtributed to all, *one Altar* alſo in every Church, together with *one Biſhop*, &c. To this you anſwer, that in the place to the *Philadelphians*, hee doth expreſſe himſelfe to meane by *Altar*, βυλὴν ὁσίων, καὶ ἐκκλησίαν, *the Councell of the Saints, and Church in generall, and not any materiall Altar*, as *Vedelius* proves at large. And doth he ſo indeed? That paſſage which you ſpeake of, touching your βυλὴ ὁσίων, the *Counſell of the Saints* and *Church in generall*, is in the Epiſtle *ad Epheſios*. And doe you thinke hee tels the *Epheſians*, what hee did meane by *Altar*, in his Epiſtle to the *Philadelphians*? This is juſt like the *Germans* beating downe of *Altars*, becauſe the people here in *England* were ſcandalized with them in our countrey Churches. Then for *Vedelius*, proves hee, as you ffirme, that by *Altar* here, in the Epiſtle to the *Philadelphians*, *Ignatius* meanes not any materiall *Altar*, but the *Councell of the Saints, the Church in generall*? In the Epiſtle to the *Epheſians* hee doth indeed correct *magnificat* (as your own phraſe is) and play the Critick with the Author; making him ſay, ἐν βυλῇ θ' ὁσίων, for ἐν βυλῇ θυσιῶν· whereof

(m) Ad Philad.

we

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wee ſhall ſay more hereafter in our perſuall and examination of your Extravagancies. But in this place hee deales more fairely, and underſtands him as the Doctor doth: for reckoning up foure kindes of *Altars* in the Primitive Church, he makes the fourth and laſt to bee *menſa Domini, qua utebantur in ſacra cœna peragenda*, the table of the Lord, uſed in the celebrating of the holy Supper. Then addes, that (n) ſometimes by the Fathers, this *Table* is alſo called an *Altar*, and for the proofe thereof brings in this ἐν θυσιαστήριον πασῃ τῃ ἐκκλησίᾳ, which the Doctor mentioned. So that you have belied the Father and your friend to boot. Laſtly, for that of θυσιαστήριον θεοῦ, *Gods Altar*, in his Epiſtle *ad Tarſenſes*, the whole place is this. Τὰς ἐν παρθενίᾳ, &c. Thoſe that continue in the ſtate of *Virginitie*, honour yee as the Prieſts of *Chriſt*; τὰς ἐν σεμνότητι χήρας, ὡς θυσιαστήριον θεοῦ thoſe which are *widowes* indeed, (in the Apoſtles language) or *which* (o) *uphold their chaſtity* (as your ſelfe tranſlates it) honour yee as the *Altar* of God, and not the *Altars of God*, in the plurall number, as you tranſlate it purpoſely to advance your ends. Theſe are his words diſtinctly, and what find you here? Marry you ſay, ſome *knaviſh ſcholler exſcribed the paſſage for him to make ſport with all*: and that the *Altar* there intended *becomes much better the upper end of his* Table, *than the upper end of his* Church; *a plaine widow-Altar*; Which ſaid, you bring in one of your *young Schollers* with a *bawdy Epigramme*, unfit to bee inſerted into any booke of a ſerious Argument; but more unfit to bee *approved, allowed, and licenſed, by any Ordinarie:* But Sir, however you are pleaſed to make your ſelfe prophanely merry in theſe ſacred matters, the place is plaine enough to prove an Altar; and more than ſo, a reverence due

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(n) Hanc menſam Patres interdum etiam Altare vocant. *Exercit. 6. c. 1.*

(o) p. 163.

unto

Sect. 2.

unto the Altar, in *Ignatius* time: the men of *Tarsus* being here adviſed to honor chaſt and vertuous *widowes*, as they did *Gods altar*. And for the *widow* that you wot of, if you have any ſpeciall aime therein (as ſome think you have) ſhee may returne that anſwer to you, which once *Octavia's* Chamber-maid [p] gave to *Tigellinus*; which I had rather you ſhould looke for in the *Author*, than expect from me.

(p) Tacit. Ann. lib. 14. prope finem.

The place from [q] *Irenæus*, by which he proved the Apoſtles to bee Prieſts, becauſe they did *Deo & Altari ſervire*, attend the ſervice of the Lord, and wait upon him at the *Altar*; you make [r] to be an *Allegory*, and no more than ſo: but Biſhop *Montague* of *Chicheſter*, of whom the Doctor (as you bid him) will *thinke no ſhame to learne as long as hee lives*, [ſ] findes more matter in it, and ſaith that *Irenæus*, *lib. 4. c. 20. ſpeaketh of the miniſters of the new Teſtament, not of the old*, that they doe *Deo & altari deſervire*: which is the very ſame that the Doctor ſaid. Are not you *ſcitus ſcriptor*, a very proper ſquire, to quarrell with the expoſition of a man, whoſe bookes you are not fit to carry? what may bee further ſaid of *Irenæus* for ſacrifices, Prieſts, and Altars, we have ſhewn you in the former Chapter. Next for *Tertullian*, the Doctor gave [c] you thence two places, one from his booke *de oratione*, *Si & ad aram Dei ſteteris*: the other out of that *de pœnitentia*, *adgenicularis aris Dei*. Not to ſay any thing in this place of the *Stations* mentioned in the firſt of thoſe two paſſages [*nonne ſolemnior erit ſtatio tua, Si & ad aram Dei ſteteris?*] you anſwer firſt unto the firſt, [d] that by this *Ara Dei*, *Tertullian* in his *African and affected ſtile meanes plainely* the *Lords Table*. Why man, who ever doubted it? What ſaith the Doctor more than

(q) lib. 4. c. 20.

(r) p. 165.

(ſ) Appello Cæſarem, p. 286.

(c) Coal. p. 46.

(d) p. 160.

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than this? *Tertullian* (are not these his words?) hath the *name of Altar*, a *thing used and knowne in the Christian* Church: as, *nonne solemnior erit statio tua, Si & ad aram Dei steteris?* what finde you there, but that the *Lords Table* in *Tertullians* time, was called *Ara Dei*, *Gods Altar*; you might have saved your labour, of running into *France* for my [c] Lord *du Plessis*, unlesse hee could have told you that *Tertullian* meant some other thing in his *Ara Dei*; or that the name of *Altar* was not a thing then knowne and used in the *Christian* Church. *Tertullian* did indeed affect a little of the *African*, in all his stile. But his said affectation doth appeare in nothing here, save that hee useth the word *Ara*, when as, in that propriety of speech which generally was observed in Christian Writers, hee should have used the word *Altare*. Nor need you take such paines to adde some reason for your opinion, that there by *Ara Dei*, *Tertullian* plainly meaneth the *Lords Table*; being a matter never questioned. And yet to shew your mighty reading, and that you have a great deale of the *Criticke* in you: you fall into a tale of I know not what, that *Ara* in *Tertullian* doth not signifie an *Altar*, but any *hillock or advantage of ground*. Once in *Tertullian* so it signifieth, as in that *de Pallio*. And therfore must it here be *ara Dei*, at *Gods hillock*, or (as your selfe translate it after) the *rising of Almighty God?* But herein you mistake the point extreamely, as in all things else: The proper signification of the word, is *Altar*, as you may see in *Varro de lingua latina*, *lib.* 5. and *Isidore de Origin. lib.* 15. *c.* 4. used for a *banke* or *hillock* by a Metophor onely, as in that *de Pallio*. So that to call the Table *ara*, onely because it was a kinde of *rising* above the pavement; and to call bankes or risings

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(c) *As the Lord* du Plessis *doth acknowledge.* p. 160.

Sect. 2.

aras, becauſe of that ſimilitude they had to *Altars*: were to runne round *in circulo*, and borrow Metaphors from *metaphors*, *ad infinitum*. And yet you take away this Metaphor alſo, by telling us immediately, that *Tertullian* by alluding to the reſervations from the *Heathen Altars*, doth call the Communion-Table *Ara Dei*, Gods Altar. Doth he ſo? That's well. You give as much in this, as one needs deſire, that were not too inſatiably covetous. How you miſtake *Turtullian* in his *reſervare & accipere*, wee ſhall ſee hereafter: Meane time wee muſt needs tell both the world and you, how wretchedly you falſifie him, to ſerve your turne. For a further proofe, that there by *Ara Dei*, *Tertullian* meaneth not a *reall*, but a *Metaphoricall Altar*, you proceede as followeth. "Laſtly, ſay you, "*Tertullian* by naming his ſacrifice immediately be- "fore, *Sacrificium orationis*, to bee but a ſacrifice of "prayer, doth cleerely interpret what hee meanes by "*Altar*, to wit, a Metaphoricall and improper *Altar*, "as wee ſhewed abundantly heretofore. *You have ſhewed many* things *heretofore*, you ſay true in that, but nothing more *abundantly* than your extreame falſhoods: yet that not more abundantly in any place than in this preſent paſſage from *Tertullian*. *Tertullian* ſpeaks not there of *ſacrificium orationis*, the ſacrifice of prayer as you make him ſpeake, and then conclude, that therefore he muſt meane a *Metaphoricall and improper Altar*: but of *orationes ſacrificiorum*, the prayers uſed at the celebration of the ſacrifice, for celebration of the which there was required a *reall* and materiall *Altar*. *Non putant plerique ſacrificiorum orationibus interveniendum, quod ſtatio ſolvenda ſit, &c.* Finde you here nothing but a ſacrifice of prayer? or *ſacrificium ora-*

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orationis, as you have perverted it? would you would *offer unto God the sacrifice of righteousnesse* sometimes, and deale ingeniously with the ancient writers, and not abuse and falsifie them with so high an impudence, even when you write of the most holy sacrifices in the Christian Church. Your trimme conceit touching the *tale of an old wife*, and an *old wives tale*, that followes in *p.* 162. & blind mistaking of *Ignatius* his Epistle *ad Trallenses* for that *ad Tarsenses*; we regard not here: as having matters of more moment to spend our time on. Cap. 6.

For the next place, *Adgeniculari aris Dei*, you tell us that it is runne out of the text; [f] and *adgeniculari charis Dei* put in stead thereof: the alteration being made by *Pamelius*, *approved by all men else*, *besides this poore Doctor*. Approved by all men else? most confidently said indeed, but most weakly proved. What thinke you of *Hospinian*, whose judgement you relie upon in other matters of this nature? *Meminit enim &* Tertullianus *adgeniculationis pœnitentium ad aras*, *in l. de pœnitentia*. So he, in his discourse *de origine Altarium*, published in the yeare 1603. What thinke you of *Laurentius Renatus de la Barre*, who reades it, as the Doctor doth; *Adgeniculari aris Dei*; and thereupon inferres, *Hic vides antiquitus*, *Altaria venerationi fuisse*, *quibus adgenicularentur*: By which (saith hee) you may perceive that anciently the *Altars* were had in reverence, and that the people kneeled before them? What thinke you of *Beatus Rhenanus*, who doth not onely reade it *aris Dei*, and makes that inference therupon, which out of him was taken by *de la Barre*: but brings a testimony from S. *Ambrose*, that in those ancient times they did *osculis quoque honorare*, honour the *Altars* with their kisses? What thinke you, finally, of

(f) p. 162.

Sect. 2. *Stephanus Durantis*, which also reades it *Aris Dei*, *lib. de Ritib. Eccl. 1. cap. 15.*? You see Sir, here are some besides the poore Doctor that approve of the ancient reading: and for your new readings, as many times they have their uses, so other whiles they make an Author speake what he never meant: the liberty of *correcting* and *criticizing* being growne so high, & that of *falsifying* (you know it by your selfe) so universall; that the old *Copies* may be thought to be the trueſt. And I am partly in these matters of old *Timons* minde, who being asked by *Aratus* [g] how he might get a perfect Copy of *Homers* Works, returned this answer, that he should look abroad for one of the *old Editions*, and not looke after those of the *new corrections*: εἰ τοῖς ἀρχαίοις ἀντιγράφοις ἐντύγχανοι, καὶ μὴ τοῖς νῦν διορθωμένοις. You see the Doctors are divided, & that both Readings have their Patrons, and some that lived since the old reading was cast out of the Text [h] by *Pamelius*, have not for all that taken up his *Charis Dei*; much lesse *opposed* the old, as you idly dreame. As for your sally on the Author of the *Latine determination*, which you speake of, *p.* 163. the *Pocket-Author*, as you call him, *sicut tuus est mos*, according to your wonted fashion of casting dirt on all you meet with; I leave him to himselfe; it concernes not me. *Ætatem habet*, he is of age to doe you reason, as well in this, as in that other quarrell which you have against him, and which yon fall upon unseasonably, but that you love to be in action, *p.* 192. All that I meane to doe, is to divide the winde and Sunne betweene you, and see faire play on both sides, if you should chance to enter the list about it.

(h) *Opposed by all learned men that have lived, since* Pamelius *time.* p. 165.

And so wee will proceed unto S. *Cyprian*, of whom the Doctor told you in his [c] *Coale from the Altar*, that

(c) p. 46.

in

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in his Ep. *ad Epictetum*, hee plainly cals it, *Altare Dei*, Gods *Altar*. But there, say you, [u] he meanes by *Altar*, *Stipes*, *oblationes*, *lucra*, the *contributions*, *offerings*, *and all advantages belonging to the mans Bishopricke whom they had suspended*. This you affirme indeede, but with as little proofe, as truth. The words are plainely otherwise, but that you have an itch that will never leave you, to make your *Authors* speake what they never meant. Now thus stood the case: One [x] *Fortunatianus* having Apostated in the time of persecution, and thereupon being deprived of his Bishoprick, would enter on his charge againe without more adoe, not being reconciled unto the Church. This the good Father there complaines of, that he should dare to enter on the Priesthood, which he had betrayed, *Quasi post aras Diaboli, accedere ad aras Dei fas sit*, as if it were a thing of nothing to come immediately from the *Devils Altars* to the *Altar of God*. Is this to talke of *offerings*, *contributions*, *and matters of profit*? After indeed, hee mentioneth *Stipes & Oblationes*, but neither in this very case, nor any thing unto this purpose; which you know well enough, though contrary unto your knowledge, you bring in those words to stop a gappe withall, and for no use else. That in the eighth Epistle, *unum Altare, & unum Sacerdotium*, doth signifie, you say, the *summe and substance of the Gospel*; why doe you not make use of the same construction for the ἓν θυσιαστήριον πάσῃ τῇ ἐκκλησίᾳ in *Ignatius*, before remembred, rather than runne as farre as *Ephesus* for a bald device, to blinde the luster of the place? Both places intimate this onely, that in *one Church* there was not, in those early dayes, above *one Altar*; and may bee serviceable as others of this

Cap. 6.

(u) p. 166.

(x) Cypr. Ep. li. 1. ep. 7.

Sect. 2. nature are, against the *Pluralitie of Masses* in the Church of *Rome*; many of which you have in Bishop *Iewell, Art.* 15. § 6. But that it should bee thence concluded, that there S. *Cyprian* onely meanes [y] *the summe and substance of the Gospell*; is to make *aliquid ex nihilo*, so it serve you purpose: Or if it could bee thence collected, it could not but bee much unto the honour of the *Altar* and the *Priesthood* both, that those two words should comprehend the whole bodie of religion, and yet the *Priesthood* and the *Altar* might stand well enough for all that collection. Nor need wee feare, that following this Interpretation, The *Popedome* [z] *would be set up and erected in every Parish Church in England*, because forsooth the Father speakes of *una Cathedra* in the words before. Saith not *Ignatius*, εἷς ἐπίσκοπος, *one onely Bishop* in a Church, as before was said. Neither of them I trow endeavoured to advance the *Popedome*, but, that for the avoiding of *schismes* and *divisions* there ought to bee *one Bishop* onely within one Diocese; whereof see Bishop *Iewel* [a] *passim*, in that of the *Supremacy*: And as *one Bishop*, so *one Priesthood*, and *one Altar* onely in each Church, on the selfesame reason. The like may bee replied to your evasion from S. *Cyprians* meaning in his [b] ninth Epistle, of which you tell us, as before, that hee meanes there by *Altar* the *Ministeriall functions and offices*. If so, it were but *pars pro toto*, the chiefest and most excellent part of the whole Ministerie put for all the rest. But are you sure of what you say? are you sure of any thing? Saint *Cyprian* speakes five times of *Altars* in that one Epistle, foure times of *Sacrifices* and *Altars*: Thinke you he meanes in every place the *Ministeriall functions and offices*? What say you then to this? *Neque enim*

(y) p. 166.

(z) Ibid.

(a) *Article.*

(b) *Cited in the Coal. p. 46.*

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enim meretur nominari ad Altare Dei *in Sacerdotum prece, qui ab* Altare *Sacerdotes avocare voluit:* What signifieth *Altare* in the first place thinke you? What? the *materiall* Altar, or the *Priestly function:* However you may wrest this meaning in the later clause, to the *Priestly function*, yet in the first you cannot possibly give him any other meaning, than that the *Priests* officiated at the reall and *materiall Altar*. For shame deale better with the Fathers, and let them speake their mindes, according to the liberty of these most pure and pious times; without those base disguises which you put upon them, only to blind your readers eies, & abuse antiquity. Cap. 6.

Thus have I given you a briefe view in these two last Chapters, of the chiefe point in controversie, betweene the Doctor and your selfe, and hunted you as well as my poore wits would serve me, out of all your starting holes. *Altars*, and *Priests*, and *Sacrifices* being *Relatives*, as you say your selfe, I have layed down in the first place the Orthodox and ancient doctrine of the Church, concerning *Sacrifice*; followed it in the way of an *historicall narration*, from *Abel* downe to *Noah*, from him to *Moses*, from *Moses* to *Christ*, who instituted, as S. *Irenæus* hath it, the new sacrifice of the new Testament; *novam oblationem, novi Testamenti*, in the Fathers language. This sacrifice thus instituted by our Lord and Saviour, the Church received from the Apostles, and offers it accordingly to the Lord our God, throughout the habitable world: the passage and descent whereof from the Apostles times, untill S. *Austins*, wee have traced and followed. And wee have also found, that from the first times to the last, there was no *sacrifice* performed without *Priests*, and *Altars*; excepting those *spirituall sacrifices*, which

(c) Quam ab Apostolis Ecclesiæ accipiens, in universo mundo offert Deo. *lib.* 4 *cap.* 32.

Sect. 2. every man is bound to offer, in what place soever. All which, both *Altars*, *Priests*, and *sacrifice*, wee have discovered to you in the Church of *England*, out of the publick monuments and Records thereof; and that so answerably unto the *Patterns* of *Antiquity*, as if it had beene rather ordered by the *ancient Fathers*, than the *late Reformers*. Wee also have cleared up those mists, which you endeavoured to cast upon the ancient Writers, that so your Readers might not see the true intent and meaning of those passages, wch concern this Argument; those most especially whereby you would perswade weake men, such as are bound to take your word without further search, that in the Primitive Church, there was neither *Altar*, *Priest*, nor *Sacrifice*, truly and properly so called: which what a ruine and confusion it would bring in the Church of God, taking away all outward worship, enabling every man to the *Priestly* function, robbing the Church of all the reverence due unto it; no man knowes better than your selfe, who have endevoured to promote that doctrine for this purpose onely, that you may be cryed up, and honoured as the *Grand Patron* and defender of mens *Christian liberty*. Finally, I have answered unto all those Cavils and exceptions wch you had made against the Allegations and Authorities presſed and produced by the Doctor against the Writer of the Letter to the Vicar of *Grantham*; and left him *statu quo*, in the same case wherein you found him, all your assaults and stratagems of fraud and falshood notwithanding. But this in reference onely to the thing it selfe, that the Church had *Altars* in those early and dawning dayes of Christianity; we will next looke upon the place and situation of them, what you say to that.

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CHAP. VII.

Of Churches, and the fashion of them, and of the usuall place allotted in the Church for the holy *Altar*.

Places appointed for Divine worship amongst the Patriarchs, Iewes, *and* Gentiles. *The various conditions and estate of the Christian Church, and that the Churches were according unto those estates. What was the meaning of the* Apologeticks, *when they denyed the having of* Temples *in the Church of Christ. The* Minister *of* Linc. *stops the mouth of* Minutius Felix, *and falsifieth* Arnobius. Altars *how situated in the troublesome and persecuted times of* Christianity. *The usuall forme of Churches, and distinct parts and places of them in the Primitive times. That in those times the* Altars *stood not in the body of the Church, as is supposed by the* Minister *of* Linc. *Six reasons for the standing of the* Altars *at the upper end of the* Quire *or* Chancell *in the dayes of old. Of* Ecclesiasticall *traditions, and the authority thereof. The Church of* England *constant to the practice of the former times. The* Minister *of* Linc. *tels a Winter tale about the standing of an* Altar *in the* Cathedrall Church *of* Dover. *The meaning of the* Rubrick *in the Common-prayer-booke, about the placing of the Table in Communion time; as also of the* 82 Canon *of the* Church *of* England.

IT is well noted by our incomparable *Hooker*, "That solemne duties of publick ser-
"vice to bee done unto God, must have
"their places set and prepared in such sort,
"as beseemeth actions of that regard. Which layed for his foundation, he thus builds upon it, "that *Adam*
"even during the space of his small continuance in
"Paradise,

Sect. 2. "Paradiſe, had where to preſent himſelfe before the "Lord, *Gen.* 3.8. that *Adams* ſonnes had out of Para- "diſe in like ſort, whither to bring their Sacrifices, "*Gen.* 4.3. that the *Patriarchs* uſed *Altars*, and *Moun-* "*taines*, and *Groves* to the ſelf-ſame purpoſe, *Gen.* 13. "4. & 22.1. & 21.33. that in the wilderneſſe, when as "the people of God had themſelves no ſetled habita- "tion, yet were they then commanded by God to "make a moveable Tabernacle; and finally, that the "like chargewas given them againſt the time that they "ſhould come to ſettle themſelves in the Land, which "had beene promiſed to their Fathers. Nature informed them in the *maine*, that proper and peculiar places were to bee ſet apart to Gods publick worſhip, and God himſelfe informed them in the *circumſtance* thereof, for the forme and faſhion, both when the Church was moveable, and when after ſetled. The *Tabernacle* faſhioned by his direction, was a moveable *Temple*; the *Temple* faſhioned by that patterne, was a ſettled Tabernacle. Each of them had their *Courts*, their *Sanctum*, and their *Sanctum Sanctorum*, according to the ſeverall Miniſteries by the Law required: which diſtribution ſtood in force, as long as there was any *Temple* ſo to be diſtributed, and any Miniſteries in the ſame to be performed. A *Temple*, whileſt it ſtood, of moſt rich magnificence; *immenſæ opulentiæ Templum*, as [b] *Tacitus* moſt truly calleth it; and ſuch as *Titus* labored to preſerve with all might and cunning, at the deſtruction of the Citie; knowing right well, Ρωμαίων ἴσως ἔσεσθαι τὴν βλάβην, [c] that the ſubverſion of it would redound unto the loſſe and prejudice of the *Romane* Empire. A *Temple* on the which the people of the *Iewes* had ſeverally beſtowed their coſtly offerings, as occa-

(b) Hiſt. lib. 5.

(c) *Ioſeph.* Hiſt. de bellis *Iudæorum.*

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occasion was: and to the which the Kings of *Asia*, [d] πάντες οἱ τῆς Ἀσίας βασιλεῖς, as *Iosephus* tels us, had sent both many and those royall and magnificent presents, in testimonie of their service to the God of *Israel*. Nor was it otherwise with the *Gentiles*, than with Gods owne people. At first they worshipped their Gods *sub dio*, in the open aire: the *Grecians* sacrificing unto *Æsculapius* [e] on the mountaine tops, as the *Bithynians* did unto all their deities.

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(d) Antiq.Iud. lib.13.cap.6.

(e) Alex.ab Alex.li.2.c.22.

Now as they had their *high places*, their *montium cacumina*, as mine Authour calls them; so had they *groves* also as the *Patriarchs* had; and sacrificed unto their Gods under *woods* and *trees*. [f] The grove of *Hercules* neere *Athens*, and that of *Vesta* neere mount *Palatine*, were very famous in old times. Some such there was in *Carthage* whereof *Virgil* [g] speaks, *Lucus in urbe fuit mediâ, lætissimus umbra*. And *Servius* notes [h] upon the place, that *Virgil* never speakes of *groves*, but you must take them to bee consecrated; and *nunquam sine religione*, in his Scholia on the third of the *Æneids*. So *Lucan* tels us of the *Druydes*, [i] *Nemora alta remotis incolitis Lucis*, that they delighted most in *high woods*, and private *groves*: the *Oake* being principally affected by them, whence [k] they had their name, But when the Lord had fixed his people in the Land of *Canaan*, and given them leave to build a *Temple* to his name: that grant was forthwith apprehended by the *Gentiles* also, in their magnificent structures of the selfe same kinde. The forme and distribution generally the same with that of *Salomons*: the Temples of the *Gentiles* being divided into three parts also; *viz.* the Courts or *Areas*, the body of the same which they called *Basilicas*, and last of all their *Adyta*,

(f Id.2 c.14. & lib.6.cap.11.

(g) Æneid.l.1.

(h) Vbicunque lucum ponit, sequitur etiam consecratio.

(i) Pharsal.l.1.

(k) Vnde & iis nomen, à δρῦς. Plin.lib.16.

or

Sect. 2.

or *Penetralia*. The *Areas* of their Temples, the *Porticos*, and the *Nave* or bodie of them, were suffered to be used sometimes for walking, conference, and such *civill* businesses: but for their *Adyta*, [m] they were conceived to be ἀβάτα καὶ ἀψαυστούμενα, not to bee looked into or touched, but by the *Priests*. These Ἄδυτα, the Latines generally called *Penetralia*, as before was said: *Cæsar*, [n] *occulta & remota Templi*, the hidden and remote parts of the Temple; and addes withall, *quo præter sacerdotes adire fas non est*, that it was lawfull unto none besides the Priests to goe into them. Finally, for the costly offerings bestowed upon them, and those rich presents which occasionally had been sent unto them: take once for all, that Temple of *Apollo* in *Delphos*, whereof the Historian [o] thus informes us. *Multa ibi & opulenta Regum populorumq; visuntur munera, quæque magnificentia sui, reddentium vota gratam voluntatem, & deorum responsa manifestant.*

(l) Rosinus Ant Rom. l. 2. c. 2.

(m) Iul. Pollux lib. 2. c. 1 n. 8.

(n) Bell. civilis lib. 3.

(o) Iustin. hist. lib. 24.

Thus also was it with the Christians in the *Primitive* times, compelled too often, to hold their meetings and assemblies, as Bishop *Iewell* rightly notes it, in *vacant places*, in *woods and forrests*, *and caves under the ground*. And after as by sufferance or by speciall favour, they were permitted to build them *Oratories*, for the publick use: they neither built them in such sumptuous manner, as might have drawne upon them the Common envie of the *Gentiles*; or furnished them in such rich sort, as might have been a burden to themselves in their poore estate. But when the Church was setled, and had got the better hand of her cruell enemies; *Temples* in all parts were erected: the whole world seeming to exult, that opportunity was given to poure out its treasures to so good a purpose. To these

three

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three periods, wee may reduce what ever is to bee ob- Cap. 7.
served in the preſent buſineſſe. Touching the firſt, it is that we are told by *Platina*, [p] *Occulta eſſe omnia, & ſacella potius atque etiam abdita, & plerumque ſubterranea.* Churches they had, places deſigned and ſet apart for their holy exerciſes; but poore and meane, and almoſt hidden from mens eyes, agreeable unto the preſent ſtate in the which they were. However being deſtinate to thoſe holy uſes, they were not ſuffered to bee defiled and abuſed by prophane imployments. That of *S. Paul*, [q] *Have yee not Houſes to eate and drinke in*, diſcovers manifeſtly that there was a difference to bee made between houſe and houſe, betweene Gods houſe and mans, the places of religious and civill meetings. Now as there was a difference between houſe and houſe; ſo in the ſelfe ſame houſe, there was a difference between place and place: that which was ſeparated for the *Prieſt* and the *holy Sacrament*, not being to bee preſſed into by thee Common people. And of the people there were ſome that might approch more neere to the holy places, than the others could: which is a thing ſo knowne, that no man which pretends to learning did ever doubt it. The ſecond period was when the Church had reſt, what times the *Chriſtians* ſet themſelves to build them Churches: Churches, I meane, avowed for ſuch, and publickly frequented for religious meetings, viſible as well unto the *Gentiles* as unto the *faithfull*, and well knowne to be ſo. The firſt obſerved by *Polydor Virgil*, to have been publickly avowed in *Rome*, being that of *thermæ Novati in vico Patritio*, conſecrated by Pope *Pius* the firſt, *An.* 150. or thereabouts, by the name of *S. Prudentianæ*. Another Church (but ſomewhat af-

(p) in vit. Caliſti.

(q) 1 Cor. 11. 22

(r) de Invent. rerum. l. 5. c. 6

ter

Sect. 2. ter this) doth *Platina* remember [f] to have beene built by Pope *Calixtus*, *in regione Transtyberina*, and dedicated by the name of the *blessed Virgin*. But for a generall view of their works of this kind, we may best take it from *Eusebius*, [t] who speaking of the calme that was betweene the ninth and tenth persecutions, informes us of the *Christians*, that not content with those *small Churches which before they had*, they built them *fairer*, and *more large*, in every Citie. But take his owne words with you for your more assurance. Μηλαμῶς τοῖς πάλαι οἰκοδομήσασιν ἀρχόμενοι, εὐρείας εἰς πλάτος ἀνὰ πάσας τὰς πόλεις ἐκ θεμελίων ἀνίστων ἐκκλησίας Where you may also see, that they had Churches (προσευκτήρια, as before he cals them) in the former times, but *meane* and *small*, agreeable unto those miserable and calamitous dayes. Nor was it long before those Churches built so lately, [u] were all againe demolished by *Diocletian*; and so continued till the time of the Emperour *Constantine*: what time being raised more beautifully, than before they had beene; they were set out and furnished with all costly furnitures. So that when *Iulian* was in state, who next but one succeeded *Constantine* in the *Roman* Empire, and that the treasures of the Church were made a prey unto the spoiler: *Felix* the *Proconsul* [x] could not chuse but breake out in this expression, ἴδε ἐν ποίοις σκεύεσι ὑπουργεῖται ὁ Μαρίας υἱὸς, behold in what rich utensiles they doe administer to the Sonne of *Marie*. Nor was it ever thought till now, in these later dayes, that God created such and so many glorious things, to be served only with the basest.

(f) in vita Calixti.

(t) Hist. Eccl. lib. 8. cap. 1.

(u) Ibid. cap. 2.

(x) Theodor. hist. eccl. l. 3. c. 11

This ground-work laied, wee may the better see what wee have to say to those objections, which are

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and have beene made out of the *Apologeticks* of those times, to prove that in those early daies of Christianity there were no Churches. And this I will the rather do, because the Authors which you have produced against the being of Altars in the Christians Churches, conclude aswell, that then they had no *Churches* for religious uses: which being examined in this place, will more clearely manifest what knide of Altars, and what kinde of Churches, were then enquired of by the *Gentiles*, and in what sence the having of them was denyed by the Christian writers. Now they that gave the hint unto this surmise, lived either in the heat of persecution, when as the faithfull were dispersed, and neither durst or could bee suffered to meet in publick: or else considering that their Churches were but meane and poore, they did not use to call them *Temples*; as did the *Gentiles* those magnificent and stately structures, which had beene consecrated to their Idols. When therefore they were challenged by the *Gentiles* to render an account of their religion; and were demanded why they had no *Altars*: they were interrogated, also why they had no *Churches*. Not any of those Authors which you have produced, but speake of one as well as the other: the objection being made of both, and the answere unto both set downe accordingly. *Origen* mentions νεως, as well as ϛωμὸς. *Minutius Felix*, hath his *Templa nulla*, with his *Aras nullas*: and of *Arnobius* it [a] was asked, *cur neque sacras ædes venerationis ad officia construamus*; as well as *non Altaria fabricemus*. In the reporting of which Authors you leave out whatsoever doth relate to not having Churches; as if the *Quære* only were of not having *Altars* in those Churches, and therefore

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[a] Contr. Gent. lib. 6. in initio.

Sect. 2. therefore cut *Minutius* off at *cur nullas aras*, not suffering him to come forth with his *Templa nulla*. As for *Arnobius*, you deale worse with him, than with *Minutius*, and make the *Gentiles* put the question,

(b) p. 156. [b] why they (the Christians) built no *Altars*, *venerationis ad officia, to officiate upon in any kinde of divine worship:* when as the question was not why they had no *Altars* to officiate on; but why they had no *Churches* to officiate in. Is this faire dealing thinke you, in a great Professour?

Then for the Answers to these Cavils, in case they

(c) ibid. must bee understood *simply and absolutely*, [c] as you please to say in the case of *Altars*: then will it follow thereupon, not onely that they had no Churches, but that they ought to have none neither. You grant your selfe, that there were *Altars in the Church in* Tertullians *time*; and *Churches* you must also grant, because you

(d) ibid. finde it in *Tertullian*, who makes mention of them, lib. de *Idol.* c. 7. *ad uxorem* l. 2. cap. 9. de *veland. virg.* cap. 3. & 13. and also in his book *de Corona militis*, which makes it plain, that whereas *Origen* and *Minutius Felix* lived both after him, and yet reply unto the *Quære* of the Gentiles, that they had neither *Temples*, nor *Altars*: it must be understood, not *absolutely and simply*, as you simply say, as if they had no *Churches*, or no *Altars* in them; but with relation to those *Temples*, and those *Altars*, which were so honoured by the Gentiles. The like is also to bee said unto *Arnobius*, who living in those very times which *Eusebius* speakes of, wherein the *Christians* did inlarge their Churches, and publick *Oratories*; cannot bee understood so *absolutely and simply*, as you and [c] your *Haraldus* conceive hee may; but onely in that qualified sence before remembred.

(e) Potest intelligi simpliciter, quod nulla haberent simpliciter. Harald. in marg. 156.

Churches

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Churches they had for ſacred and religious meetings, but no ſuch ſtately and magnificent ſtructures as were erected by the *Gentiles*, to bee the locall habitation of their ſeverall Idols. And they had *Altars* too for that *myſticall Sacrifice*, which had beene conſtantly continued in the Church of God; but no ſuch *Altars* as the *Gentiles* had, and enquired after, which were for bloody ſacrifices of Sheepe and Oxen. And this you might have ſeene in *Arnobius* alſo, but that you uſe to wink when you meet with any thing you would not willingly obſerve. For preſently on this, *quod non Altaria fabricemus, non aras*, he addes theſe words, *non cæſorum ſanguinem animantium demus*: which cleerely ſhewes what *Altars* they were ſaid to want by the Inquſitors. Cap. 7.

Thus having found that in the primitive times the Chriſtians had their Churches, and in them their Altars, our next inquirie muſt be this, how, and in what particular place thoſe *Altars* were diſpoſed of in the *Churches*. For that they had ſome proper and peculiar place, is not a matter to be doubted. Not that I thinke the *Altars* were ſo fixed at firſt, that there was no removing of them if occaſion was; but that there was ſome certaine place allotted to them, which was reſerved for the *Prieſt*, and the Adminiſtration of the *Euchariſt*: out of which place they were not to bee moved, unleſſe they were quite moved out of the Church, as ſometimes it hapned. For that they were not fixed at firſt may bee well collected from the condition of the Church, which was then ſtill in motion, and unſetled, the winds of perſecution beating as they did, ſo fierce upon it. Nor were the *Altars* only moveable in thoſe firſt dayes, but alſo portable: and

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purposely made moveable, that they might bee portable, according to the quality of the times. And if wee may relie upon *Gabriel Biel*, as in this case I thinke we may, he tels us of a Table, or Altar, (*Altare ligneum* in his language) [f] whereat the Popes of *Rome* did use to celebrate the Sacrament: which was removed by the Priests from place to place, *ubicunque Episcopus Romanus latuerit*, where ever the then *Roman* Bishops did retire themselves in times of danger. Then for the situation of them, whether towards the East, or West, or any other part of the heavenly bodies, if *Walafridus Strabo* may be credited; there was no certaintie thereof in the said times neither: the *Altars* or *Communion Tables* being sometimes disposed of [g] in *diversas plagas*, East, West, North, or South; and that as there he tels us, *propter aliquam locorum opportunitatem*, according to the quality and conveniencie of the place it selfe. Indeed it was not possible, as the times then were, that it should bee otherwise. For holding their assemblies, as before wee told you, in *private houses*, in *dennes*, and *caverns under ground*; they were to make a vertue of necessity, and suit themselves according to the qualitie of the place, considering that they could not suit the place to their owne desires. But this held onely for a time: no longer than the faithfull were in those extremities, and put unto their shifts, as wee use to say. For after when they were permitted, either on sufferance, or by speciall favour, to fit their Churches to their mindes, they contrived them so, that in their prayers and addresse to Almightie God, they turned themselves unto the East. The Author of the Questions and Answeres *ad Orthodoxos* ascribed to *Iustine*, affirmes that in his time

(f) v. Hospi. de orig *Altar.* cap. 6.

(g) de rebus Eccles. cap. 4.

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time [h] the Christians offered up their hymnes and orizons to God, fixing their eyes πρὸς τὸ ἡλιακὸν κλίμα, towards or on the easterne parts: and saith withall, that they received this usage παρὰ τῶν ἁγίων ἀποστόλων, from the holy Apostles. And sure I am, that in *Tertullians* time the Christians were accused of worshipping the Sunne: for which there was no other ground, but that they turned unto the East in the times of prayer. *Inde suspicio quod innotuerit nos ad Orientis regionem precari*, as he there informs us. Which being so, it is not to be thought but that the Churches were contrived and built accordingly, fit to the posture of the people in the times of prayer. Not that they were not built in any place, at any time, in any other form or fashion, but that it was thus generally, and for the most part ἐπὶ τὸ πολὺ, in all parts of Christendome, from those times downewards. And so it is resolved by [i] *Walfridus Strabo, usus frequentior est in Orientem orantes converti, & pluralitatem ecclesiarum maximam eo tenore constitui.*

Cap. 7.

(h) qu. 118.

(i) Apologet. Cap. 16.

(i) de rebus Eccl. Cap. 4.

For further proofe of which, let us but look upon the formes of our ancient Churches, and wee shall finde that generally they are built in one uniforme fashion: which fashion questionlesse was borrowed from the pattern of the first Churches erected in the primitive times. *Baronius* tels us of some Churches [k] in his time standing, *quæ temporibus Constantini fuerunt à fundamentis extructæ*, which had beene built from the foundation, in the time of *Constantine*: and differred nothing in the forme, either for situation or distinction, from those which have beene since erected. And we may probably conclude with him, that those then built were built according to the forme of those which were demolished not long before, in the time

(k) Baron. Ann, Anno. 57.

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of *Diocletians* furie: *cum eadem in iis officia essent obeunda, exercendæ functiones, ac mysteria consummanda*; the selfesame offices, functions, and mysteries, being to be performed in them both alike. Now for performance of these functions, offices, and mysteries, the Churches were divided into severall parts: two of the which are most considerable in our present businesse. Of these the greater was called ναὸς, the nave or *body* of the Church; the other ἱερατεῖον, which wee call the *Quire*, or *Chancell*: the *body* for the most part, standing towards the *West*: the *Quire* or *Chancell* towards the *East*. And howsoever it was and might bee otherwise in some few particulars; yet it was *usitatior mos*, the generall usage of the Church, [1] as *Paulinus* hath it, to place the *Quire* or *Chancell* in the Eastern part. Within the body of the Church, they had their *Auditorium*, their place for reading of the *Scripture*, and so much of the publick Offices, as might be heard by those whom they called *Catechumeni*, that were instructed in the faith, and not as yet admitted unto the Sacrament of *Baptisme*. The *Quire* or *Chancell* set apart for the performance of those rites, in which they placed the greatest mysterie of their profession, which was the Sacrament of the bodie and bloud of our Lord and Saviour: A difference or distinction not tooke up in the later times, but such as may plead strongly for as much antiquity as any other custome in the Church besides; and in the which they were directed as well by Gods command, as by naturall reason. For in the *Tabernacle* built by Gods owne appointment, and fashioned by his owne direction, there was a *Sanctum Sanctorum*, a place more holy than the rest; selected by the Lord for the most excellent

(1) Epist. 12.

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lent part of the *Iewiſh* ceremonie, which was the expiating of his people. For which, if God thought fit that there ſhould bee a proper and ſelected place, and that the ſame ſhould bee ſecluded from all other uſe: the *Chriſtians* by the ſelfe ſame warrant might in their Churches have a *Sanctum Sanctorum* alſo, for the commemorating of that expiation, which was in fact made for us by our Lord and Saviour. Beſides, the Gentiles had in their ſeverall temples, their *Adyta*, or *Penetralia*, as before was ſaid: wherein their greateſt myſteries were performed and celebrated. *Tota in Adytis divinitas*, [m] ſaith *Tertullian* of them. In thoſe they placed their deities, and in thoſe their *Altars*. *Exceſſere omnes, Adytis ariſque relictis, Dij quibus imperium hoc ſteterat*, [n] as the Poet hath it: which cleerly ſhewes their *Altars* were diſpoſed of in their inmoſt *Adyta*. And ſhould you ſay that by this reaſon, the diſtribution of our Churches into a *body* and a *Chancell*, would ſavour either too much of the *Iew* or *Gentile*, you might betray your folly, but not hurt the cauſe. For there's no queſtion to be made but many *Temples* of the *Gentiles* were, without any alteration of the Fabrick, converted into *Chriſtian* Churches. Nor can you ſhew a reaſon for it, why it ſhould be more ſtood upon, as the times then were, to build new *Churches* of that faſhion which the *Gentiles* uſed; than to uſe thoſe very *Churches* which the *Gentiles* built. And for conformitie with the Iewes, you finde that anſwered to your hand by a [o] judicious *Divine* indeed, who counts it no leſſe grievous fault, for any King to build his houſe according to the modell of *Salamons Palace*; than for the *Chriſtians* in contriving of their Churches, to have an eye upon the fabrick of K. *Salomons Temple*.

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(m) adv. Valent. cap. 2.

(n) Virgil. Æneid.

(o) *Hooker. l. 5.*

Sect. 2. Now where it is affirmed in the Biſhops letter, that anciently the *Communion-Tables ſtood in the middeſt of the Church*; and for the proofe thereof, the Vicar was referred to Biſhop *Iewell:* before we come to an examination of the proofes there offered, we will propoſe ſome reaſons why it could not bee ſo. And firſt wee find it granted by that Reverend Prelat, Biſhop *Iewell*, that whereſoever the *Altar* ſtood, "it was divided "with railes from the reſt, whereof it was called *Can-* "*celli*, a Chancell, and commonly of the Greekes *Pres-* "*byterium*, for that it was a place ſpecially appoynted "unto the *Prieſts* and *Miniſters*, and ſhut up from all o- "thers, for diſturbing the holy Miniſterie: Which gi- ven for granted, we proceed, and will ſhew ſome reaſons and authorities that the ſaid *Chancell* or *Presbyterie* was not, as hee conceiveth, in the middle of the Church, but a diſtinct part and member of it, at one end thereof; and yet I would not have you thinke, but that I hold as reverend an opinion of Biſhop *Iewell*, as you, or any other, bee hee who he will. My firſt authority ſhall be taken from the inſtance of, and in the Emperour *Theodoſius*, which himſelfe there makes. The Emperour *Theodoſius* having beene long prohibited the Church, upon that great and raſh Maſſacre of the *Theſſalonians*, and afterwards admitted to [p] communicate: at his firſt entrance in the Church, caſts himſelfe downe upon the Pavement. After, the *Offertory* comming on, τῶν ἀνακτόρων ἐπέσχη, he went into the *Sanctuarie*; and having made his offering, ἔνδον παρὰ τὰς κιγκλίδας μεμένηκεν, continued ſtill within the ſame, neare the partition or *Cancelli*: Which being noted by Saint *Ambroſe*, hee ſignified unto him by his Deacon, τὰ ἔνδον μόνοις τοῖς ἱερεῦσι βατὰ, that thoſe

Art. 3. §. 26.

(p) Theodor. hiſt. *Eccleſ.* l. 5. c. 17.

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those *Interiour* parts were only proper to the Priests, and to no man else. Now that which in *Theodoret* is called τὰ ἔνδον, in [q] *Sozomen* is called τὸ ἱεράτειον, the Quire or *Chancell*, who addes withall, that in *Constantinople* the Emperour had his seat in the said ἱεράτειον, during the celebrating of the holy Sacrament; that so some difference might bee made betwixt himselfe and common persons. But this being not the use in *Millaine*, Saint *Ambrose* allotted him a place ἐν ἐκκλησίᾳ, within the body of the Church, πρὸ τῶν δυφάκτων τοῦ ἱερατείου, immediately before the barres that severed the Church and *Chancell*. And this hee did, that so the Emperour might have place before the people, as had the *Priests* before the Emperour. This cleerely shewes, that the *Presbyterium*, or *Chancell*, was not in the middle of the Church, but was distinct and severed from it at one end or other; for otherwise how could the Emperour have a place betweene the *people* and the *Priests*, before the *Chancell* or *Cancelli*, in case the Chancell stood in the very middest of the Church, and all the people round about it. My second reason shall be taken from a like storie of [r] *Numerianus*, one of the sons of the Emperour *Carus*, who comming into the Courch at *Antioch*, whereof Saint *Babylas* was Bishop, and having a desire to behold their mysteries, *quasi per transennam*, privily, as if peeping through a Lattice, was presently rebuked by the Bishop for the said attempt. Now had the *Quire* or *Chancell* stood in the middle of the Church, and onely railed about, so that every man might see what was done within; *Numerianus* needed not to have peeped as through a Lattice to behold their doings: for being once within, it was no difficultie to discerne what they were about.

(q) lib. 7. c. 25.

(r) Nicephorus lib. 6. c. 33.

Sect. 2. Thirdly, it may bee proved from that which was before related from *Baronius*, who tels us of ſome Churches ſtanding in his dayes, which had beene founded in the time of the Emperour *Conſtantine*, and differed nothing in their forme, either for ſituation, or diſtinction, from thoſe ſince erected. And fourthly, from the deſcription of the ſtately Temple of S. *Sophia*, built by *Iuſtinian* the Emperour: of which *Procopius* doth informe us [s], that the Quire or *Chancell*, wherein the holy myſteries were celebrated, did ſtand directly to the Eaſt: for having before deſcribed the Nave or body of the Temple, both for length, and bredth, he addes, *Ea autem quæ ad ſolem* Orientem *vergunt, ubi Deo ſacra peraguntur, hoc modo ædificata ſunt*; which hee goes forwards to deſcribe: but what need more be ſaid, than you ſay your ſelfe, who have ſo fairly, for this point, ſlipped your owne neck out of the *Collar, and* left your L. the Biſhop in the lurch? For whereas he refers the *Vicar* unto Biſhop *Iewell*, to ſee *how long Communion-tables have ſtood in the middle of the Church*: you put it to the queſtion [t], whether it *be ſuch a new thing in Iſrael, that the Tables heretofore, and the high Altars afterwards did ſtand in the middeſt of the Church or Chancell.* The middle of the *Church or Chancell*, is not the middle of the *Church*; and ſo you bid good night at once to both the Biſhops. The *Altar* then ſtood not in the body of the *Church*, but in the *Chancell*, which was the firſt thing to be cleared.

(s) de Ædificiis Iuſtin. lib. 1.

(t) p. 218.

Nex, tthat the Altar or Lords Table was placed in the upper end of the Quire or Chancell, may bee made evident by many plaine and pregnant reaſons, which we will marſhall *aſcendendo*, from this time upwards. And firſt, it may be proved from the generall

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uſage at this time in the Church of *Rome*; which in thoſe outward formes, no doubt, relates unto the uſe and practice of the Ancients: For why ſhould we conceive, that keeping ſtill the Ancient faſhion in the contriving of their Churches; they would deſert the ancient faſhion in *diſpoſing* of their *Altars*. Conceive mee, that it was thus *generally*, and *for the moſt part*, as you report mee very rightly, p. 40. ὡς ἐπὶ τὸ πολὺ, as before I ſaid. Secondly from the words of *Walafridus Strabo*, where hee [u] informes us, that in Saint *Peters* Church in *Rome*, *Altaria non tantum in Orientem, ſed etiam in alias partes eſſe diſtributa*; The *Altars* ſtood not onely towards the Eaſt, but in other places: and this he makes to be a particular caſe, differing from the generall uſage. The like to which may bee obſerved in his inſtances of the *Pantheon* in *Rome*, and that built by *Helena* in *Hieruſalem*, being both round; as alſo that he ſeemeth to apologize for them, who, *propter aliquam locorum opportunitatem*, were faine to ſet their *Altars* otherwiſe than the cuſtome of the Church permitted. Now *Walafridus Strabo* dyed, as your ſelfe accompts it [x], *Anno* 846. or thereabouts. Thirdly, from the diviſion of the Quires themſelves, in which did firſt accurre the Stalls or ſeats appointed generally for the Clergie; next [y] above thoſe, the Biſhops Chair, and then the θυσιαστήριον, the *Altar place*, or that whole ſpace which was allotted purpoſely, and ſolely for the *Lords boord*, or *Altar*, call it which you will, which was diſtinguiſhed from the reſt of the *Chancell*, by Railes or Curtaines. For it appeares moſt manifeſtly in the ancient writers, [y] that θυσιαστήριον, did not onely ſignifie the *Altar* or *Lords Boord* it ſelfe, but the whole ſpace and place thereof; which by the Latines was

Cap. 7.

(u) de rebus Eccl. cap. 4.

(x) p. 219.

(y) V Greg. Nazianz. in Inſomnio de Templo Anaſtaſiæ.

(y) as viz. εἰσιέναι εἰς τὸ θυσιαστήριον in the Counc. Laodi. Can. 19

Sect. 2. was ſometimes diſtinguiſhed by a proper name, and called *Altarium*. Fourthly, from that which doth occurre in *Socrates*, concerning the diſpoſall of the *Altars* in the Church of *Antioch* [z], which therein generally differed from all other Churches. How ſo? Οὐ γὰρ πρὸς ἀνατολὰς τὸ θυσιαστήριον, ἀλλὰ πρὸς δύσιν ὁρᾷ. Would you his meaning in theſe words? take it according as you finde it in *Nicephorus* of *Langius* tranſlation; [a] *Sacra enim Ara non ad Orientem, ſed ad Occidentem verſus collocata fuerat*; becauſe the *Altar* was not placed towards to the Eaſt, but towards the Weſt. *Caſſiodore* in his [b] *Tripartite* Hiſtory, rendreth this place with more advantage. *In Antiochia verò Syriæ, Altare non ad Orientem Eccleſiæ, ſed magis ad Occidentem habent*; in *Antioch* they have their *Altar*, not at the Eaſt end of the Church, (*ad Orientem Eccleſiæ*) but rather bending toward the Weſt: which makes it plaine in my conceit, that generally in other places the *Altar* ſtood *ad Orientem Eccleſiæ*, at the Eaſterne end. Fiftly, from that which is affirmed by Biſh. *Iewell*, [c] who tells us that the *Quire* or *Chancell*, (and conſequently the *Altar*, and the *Altar-place*) as it may be gathered from Saint *Chryſoſtome*, *at certaine times of the ſervice, was drawne with Curtaines*. Now if the Holy Table ſtood in the midle of the *Chancell*, and was thus hanged about with *Curtaines*; there being ſpace enough within for all the *Prieſts* and Deacons, which attend at the holy Miniſtery; you cannot but conceive in your imagination, that it muſt needs be very unſightly, and take up much more roome, than in a *Chancell* could bee ſpared. But let the *Table* be diſpoſed of at the upper end, and then a *Traverſe Curtaine* drawne betweene the *Table* and the people; and both thoſe

(z) Hiſt. Eccl. l. 12. cap. 24.

(a) Hiſt. 1. Ec. lib. 12. c. 34.

(b) lib. 9. c. 38.

(c) Art. 3. diviſ. 26.

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thoſe inconveniences will be avoyded, which before I ſpake of. And laſt of all, it may bee pleaded from a conſtant cuſtome of the Chriſtians, in praying towards the Eaſt, [d] *Ad orientis regionem*, as *Tertullian* hath it; *ad ſolem* [e] *Orientis partem*, as it is in *Origen:* of which, though many reaſons are aſſigned by *Bellarmine*, *Baronius*, and others of the Church of *Rome*; yet I conceive, there cannot a more probable reaſon be given thereof, than from the placing of the holy *Table* at the *Eaſt end* of the Church: for that being thought to bee more facred than any materiall thing beſides to the Church belonging, had a farre greater meaſure of reverence and devotion conferred upon it. ἱερᾶς ἀσπασμὸν τραπέζης, a reverent ſalutation of the Table [f] in *Dionyſius*; τιμὴν θυσιαστηρίου, an honour proper to the *Altar*, in [g] *Ignatius*; and *geniculatio ad aras*, a bowing of the knee before it, in [h] *Tertullian*. And therefore in what place ſoever it was placed or ſituated, there were the peoples eyes moſt like to be fixed and ſetled, and their aſpects turned that way in the time of prayer; as being that which they moſt longed for, and looked after, and of the which they moſt deſired to bee partakers. Adde here that *Damaſcen* obſerves, [i] that when our Saviour Chriſt was upon the Croſſe, his face was Weſtward, ſo that all they that looked upon him, or deſired to ſee him, did looke towards the Eaſt; which were it ſo, the *Altar* being ſo lively a repreſentation of the Croſſe of Chriſt, might bee diſpoſed of ſo in the Church or Chancell, as that the people ſhould looke Eaſtward, that deſired to ſee it: and if placed Eaſtward for that reaſon, then doubtleſſe in the uppermoſt and moſt eminent place of the Quire or Chancell, ſo that no man who ever ſhould have

Cap. 7.

(d) Apolog. c. 16.
(e) Homil. 5. in Numer.
(f) de Hierarch Eccleſ c. 2.
(g) ad Tarſenſ.
(h) de pœnitent.
(i) ὁ κύριος σταυρόμενος πρὸς ἑῴαν &c. de Orth. fid. lib. 4. c. 13.

Sect. 2. have place beyond it. For if that any man had had place beyond it, either hee muſt not pray towards the Eaſt, as the others did; or praying towards the Eaſt, could not ſee the *Altar*, which was moſt looked after by all the reſt.

(k) p. 123. Now whereas you deſire [k] the Doctor "not to for-"get to tell you in his next booke, where God or his "bleſſed Sonne, or the Apoſtles, or the Fathers after "them, or any Councell, or any Canon law, or ſo much "as a Popes Bull, hath commanded any Chriſtian "Church to ſet their *Altars all along the wall*: I anſwer you by asking another queſtion, where you can find it was commanded, that Chriſtians ſhould pray with their faces Eaſtward. Things that have generally beene received in the Church of Chriſt, are generally conceived to have been derived from *Apoſtolicall* tradition, without any ſpeciall *mandat*, left in *Scriptis*, for the doing of them. Praying directly towards the Eaſt, is by ſome Fathers, as [l] *Iuſtin Martyr*, & [m] S. *Baſil*, conceived to bee of that condition; and *Damaſcen* conceives ſo too, *de Orthod. Fid. lib.* 4. *c.* 13. Why may wee not conceive the like, of ſetting up the *Altar all along the wall*, that it hath beene commended to us, if not by *Apoſtolicall*, yet queſtionleſſe, by *Eccleſiaſticall* tradition. Πολλὰ γὰρ ἀλράφως ἡμῖν δέδωκεν, as the ſaid [n] *Damaſcen* hath truly noted. Many things come unto our hands by a ſucceſſionall tradition, for which wee cannot finde an expreſſe command in any of thoſe wayes you ſpeake of: which yet we ought to entertaine, *ex vi catholicæ conſuetudinis*, by reaſon of the ſaid tradition, and continuall cuſtome. Of which traditions there are many which ſtill retaine their force amongſt us in *England*: particularly thoſe which

(l) qu. ad Orth. 118.

(m) de Sp. S. cap. 27.

(n) de Orth. fid l. 4. cap. 13.

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are moſt pertinent to the preſent buſineſſe, *viz.* the turning of our ſelves unto the *Eaſt*, in our publicke prayers; and the diſpoſing of our *Churches* accordingly. And why not then in placing of the *holy Table*, or *Altar* alſo? This Church, the Lord be thanked for it, hath ſtood more firme for *Apoſtolicall* and *Eccleſiaſticall* traditions ſince the *Reformation*, than any other whatſoever of the *Reformation*. Nor in the times before can you finde out any, that ſtood more ſtrongly for and in the Churches *cuſtomes*. If you have found, after much ſtudy and long ſearch, a ° round Church in *Cambridge*, and a round *Temple in London*; can you conclude from thence, that generally our Churches here, have not beene built according to the Ancient patternes? if not, how excellent a diſcourſer doe you ſhew your ſelfe in the application. You might as well have gathered, that all the Churches in *Cambridge*, doe ſtand *North* and *South*, becauſe you finde it ſo in *Emanuel* Colledge: or that all the *Miniſters* in *Lincolnſhire* are perfect in the arts of rayling, falſifying, and deceiving, becauſe you know of one, that is. But that fine ſtory which you tell us [P] of S. *Auſtins Altar*, is indeed your maſter-peece: and therefore I will tell it in your very words, becauſe its your deſire wee *ſhould marke it well*. You ſay, that "*Auſtin* the Apoſtle of the Saxons "placed his firſt *Altar* in the Cathedrall Church at "*Dover* dedicated to S. *Peter* and S. *Paul*: and that "he placed this *Altar*, *in medio ſui pene*, almoſt in the "very midſt thereof, and dedicated it to the honour "of S. *Gregory* the Pope: and that the Prieſt of the "place doth on that *Altar* every Sabbath day perform "the *agenda* of this *Auſtin* and S. *Gregory*. Hereupon you inferre, as by way of Triumph, "*And ſhall we beleeve*

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(o) p. 224.

(p) p. 223. 224. ex Bed. hiſt. l. 2. c. 3.

Sect. 2. "*leeve that*, no Church of all the *Engliſh* nation, did "imitate herein her firſt *Metropolis*? It is impoſſible "it ſhould be ſo. Impoſſible indeed, if it bee true, as you have told us: but for our comfort, there's not one word true, in all this ſtory. Nor doe I thinke that you intended it for any thing, but a winters tale; to drive away the cold within a chimney corner, when there is no fire. For ſo rediculous a confidence have you told it with, as they have the hap to heare it (*auditum admiſſi riſum*, and you know what followes) will catch themſelves an heat with laughing. To take a view thereof, *per partes*, Where, I beſeech you, did the man ever heare of a *Cathedrall* Church at *Dover*? the Author whom you follow, doth call it *Doroverni, Canterburie*, in that very chapter; and *Regia civitas*, the Regall citie, *lib.* 1. *cap.* 33. Secondly, the Cathedrall Church at *Canterbury* was not dedicated to S. *Peter* and S. *Paul*, but, as your Author tels, (q) *in nomine ſancti Salvatoris, Dei & Domini noſtri Ieſu Chriſti*, unto the honour of *Ieſus Chriſt* our Lord and Saviour: and is called *Chriſts Church* to this day. As for the Chuch you meane, dedicated to S. *Peter*, and S. *Paul*, that was a Monaſterie Church, and no Cathedrall; which, from the founder afterwards, was called S. *Auſtins*. Thirdly, it is not ſaid in *Beda*, that *Auſtin* the Apoſtle of the *Saxons* did place this *Altar*, in that Church: but only, *Habet hæc in medio ſui pene Altare*, that in that Church there is an Altar, placed almoſt in the middle of it; but by whom God knowes; the Church not being (r) finiſhed when this *Auſtin* died. Fourthly, your Author doth not ſay that the ſaid *Altar* was S. *Auſtins* firſt *Altar*; no ſuch matter neither; the placing of that *Altar* was no leading caſe: but only *habet hæc Altare*, that there

(q) li. 1. cap. 33.

(r) Quod ea necdum fuerat perfecta, nec dedicata. Ibid.

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there was an *Altar*. Fiftly, you finde it not in *Beda*, that the *Agenda* of Pope *Gregorie*, and the ſaid S. *Auſtin*, were celebrated by the Prieſt of the place upon that Altar, howſoever ſituated. Your Author ſaith, *Agenda eorum*, not of S. *Gregory* and S. *Auſtin*, but rather of *Theodore* and *Berthwald*, two of the Arch-Biſhops, whoſe bodies only when *Bede* writ, had been entombed within the Church. Sixtly, your Author doth not ſay, that their *Agenda*, whoſoever they were, were celebrated every *Sabbath day* (as you meane *Sabbath day*, and would have ignorant people underſtand your meaning) but only every *Saturday*, *per omne Sabbatum*. It had beene very fairely done, had you expreſſed you Authors proper *Latine*, in as proper *Engliſh*; & called it *Saturday*, as you ought to do, ſpeaking in *Engliſh* to the people, who as they are not all *Geometricians*, ſo are they neither all ſuch *Latiniſts* as to diſcrie your falſehood in it. But we muſt take this for another of your *Helenas* to pleaſe the Puritans: who now are furniſhed with an Argument, to prove that the *Lords day* was called the *Sabbath*, & ſo reckoned in the time of *Bede*; and therfore not ſo late an Vpſtart, as ſome men have made it. Next of al for your ſtrong concluſion, that it is *utterly impoſſible, that no Church of the Engliſh nation ſhould imitate herein her firſt Metropolis*: when you have proved that the ſaid Church there mentioned, was the *firſt Metropolis*, wee will tell you more. Meane time wee have a faire acknowledgement, that the Parochiall Churches ought to imitate the *Metropolis* or Mother Church, in theſe outward formes: elſe you had never made it ſuch an abſolute impoſſibility, that no Church of the *Engliſh* nation ſhould imitate herein her firſt *Metropolis*. And were this all,

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(r) p. 54.

the

Sect. 2. the moſt that you have got by this fine relation, (beſides the ſport that you have made) is that an *Altar* in a private Monaſterie, did ſtand *in mediopene ſui*, almoſt in the middeſt thereof: which poſſible might bee, becauſe the Church not being finiſhed when Saint *Auſtin* died, was not compleatly finiſhed, neither, when *Bede* wrote the ſtory. How ever it is there related, as a particular and extraordinary caſe: and extraordinary caſes make no generall uſages, unleſſe it be with ſuch a diſputant as you, who like a drowning man, are faine to lay hold on every thing But wee will venture with you further, and tell you that the Altar which *Beda* ſpeakes of was not the *high Altar*, as they call it, deſtinate for the celebrating of the daily offices, which alwaies ſtood within the Quire or Chancell; but a particular *Altar*, for particular offices, which might be well inough erected in any part of the Church whatever, either in the middle, or the ſides; as ſtill ſuch Altars are in the Church of *Rome*. And this you might have ſeene, had you well conſidered it. Firſt from the words, *habet hæc in mediopene ſui, Altare*, that almoſt in the middle of the Church, there was an *Altar*: which ſhewes that hee intended it not of the *high Altar*, as they called it: then from the uſe, which was for the particular Offices or *Agenda* (as you ſay) of *Gregory* and *Auſtin*, but as I ſay of *Theodore* and *Berthwald* the two Arch-Biſhops: and laſtly from the time in which it was ſo uſed, not every day, but onely *per omne Sabbatum*, on every Saturday. All put together make up this, that in that Church there was a particular Altar for particular Offices, to be performed on a particular day; and conſequently the Altar ſet in a particular place (from the other Altars) for that very purpoſe.

Now

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Now from the evidence which you brought us touching the Antient ſtanding of the *Altars*, in the Church of *England*, in point of practiſe: wee muſt proceed to ſee what is determined of and for it, now in point of Law. For if the preſent Law bee contrary to the antient practiſe; the antient practiſe muſt give way, and the Law ſhall carry it. Now for our better underſtanding how the Law hath ordered it, the Biſhops a letter to the Vicar of Gr. refers us to the *Rubrick*, and the *Canon*; wee will look on both. And firſt beginning with the *Rubrick*, it is ordered thus, that b *the Table at Communion time, having a faire white linnen cloath upon it, ſhall ſtand in the body of the Church, or in the Chancell, where morning and evening prayer be appointed to bee ſaid.* So ſaith the *Rubrick*; and for the former part thereof, there is not any thing that can ſerve for your preſent purpoſe. The Table, in Communion time, doth ſtand *in the Chancell:* though it ſtand *Altar-wiſe*, cloſe along the wall: and in the *Chancell* too, *i.e.* in the moſt eminent part of it. The writer of the letter ſaw this well enough: and to avoyd the conſequence could finde no better ſhift upon the ſudden, than to corrupt the *Rubrick*, which was done accordingly. For in the c letter to the *Vicar* inſtead of *in the body of the Church*, or *in the Chancell*, we had it, in the *body of the Church*, or *of the Chancell:* as if the *Rubrick* did appoint, that in thoſe places where the Communion was adminiſtred in the *Chancell*, the *Table* ſhould bee placed at that time in the *body of the Chancell.* It's true, your new Edition reads it, x *in the Chancell:* but then it is as true, that in your book you fall upon the former fault, and read it, *in the body of the Church or Chancell*, p.44. and ſo you

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(a) Coal. p. 76. *and holy Table*, p. 19.

(b) Rubrick before the Communion.

(c) Coal. p. 76.

(x) p. 19.

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do againe, fitting the *Canon* to the *Letter* of the old Edition, and no otherwise, *In the body of the Church, or of the Chancell*. p. 206. I see your fingers are so nimble, there can nothing scape you. Then for the *body of the Church*, however it was put unto the Question, [y] in the Bishops letter, that being the *Rubrick* saith, the *Table shall stand in the body of the Church, or of the Chancell, where morning and evening prayer be appointed to be said; and being that morning and evening prayer be appointed to be said in the body of the Church (as in most country Churches wee see it is) where should the Table stand most Canonically?* yet you recant it in your book. You tell us that the *writer of the letter did* [z] *never imagine, that the* Table *should stand most* Canonically *in the* bodie of the *Church: but onely that the Canons allow it not to be fixed to the end of the Quire; but to bee made of moveable nature, to meet with those cases in the law, in which without this transposing thereof upon occasions, the Minister cannot bee heard of his Congregation.* This is but small amends, save that you let us therein see, you are irresolute in your selfe, and know not unto what to trust. It's true, the *Rubrick* sounding one way, and the continuall *practice* of the *Church* another way; it might perplex as wise a man, as I know who is, to find out the intention of the *Rubrick*, and the reason of it. Yet would you give me leave to use a briefe *conjecture*, and not upbraid me for it in your next assault, I should make bold to tell you my opinion in it. *Bucer*, a moderate and ingenious man, in his survey or censure of the first *Liturgie*, [a] observed that all Divine Offices were celebrated in the *Quire*, or *Chancell*; *In choro tantum, sacra representari*, which he conceived to be a Popish custome, [b] (perhaps because it

(y) p. 76. *in the Coal from the Alt.* and p 19. *of the holy Table*

(z) p. 203. 204.

(a) Censura. cap. 1. p. 457.

(b) Quam primum & severissime corrigi, Ibid.

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it might aſcribe unto the place and Prieſt ſome inherent ſanctitie, and wiſheth that a ſharp and ſudden remedie ſhould be provided for the ſame. Hereupon in the ſecond *Liturgie*, the appointing of the place for *morning* and *evening* praier was left unto the *Ordinarie*: and as it ſeemeth by this *Rubrick*, the holy Sacrament was to be there adminiſtred, where he ſo appointed. Whether it hath been practiſed accordingly, I cannot poſitively ſay; but if at all, it was *aut raro aut nunquam*, a thing ſeeldome ſeen: and poſſibly the very *Order* might as much take off the opinion of inherent ſanctitie (if that were then the matter queſtioned,) as the execution. Which were it ſo, the reaſon of the law being ceaſed, the law ceaſeth alſo. But this I only offer as a conſideration, and no more than ſo. Cap. 7.

Then for the 82. *Canon*, there it is ſaid, "that in the "time of the Communion, the Table ſhall bee placed "in ſo good ſort within the *Church* or *Chancell*, as ther- "by the Miniſter may more conveniently be heard of "the Communicants, in his prayer and miniſtration, "and the Communicants alſo more conveniently, "and in more number may communicate with the ſaid Miniſter. Now hereunto the Doctor anſwered, [c] that this was a *permiſſion* rather, that ſo it might be, than a command, that ſo it ſhould bee: and a *permiſſion* onely *in ſuch times and places, where otherwiſe the Miniſter cannot conveniently be heard of the Communicants*. The writer of the letter ſeemes to grant as much, where he affirmeth, the [d] *placing of the Table where the* Altar *ſtood is the moſt decent ſituation when it is not uſed, and for uſe too where the Quire is mounted up by ſteppes, and open, ſo that hee which officiates may bee ſeene and heard of all the congregation*. If ſo, then certainly the

(c) Coal. p. 50.

(d) Lett. to the Vicar. p. 70.

Sect. 2. *Canon* is not *binding* for all times and places, for then the writer of the letter would bee no good *Canoniſt*, but rather a *directive Canon*, to guide us as occaſion is, and as may bee convenient for the Communicants. Now where you fall upon the Doctor, for ſaying it is a matter of *permiſſion* rather than command: becauſe (e) p. 207. [e] ſay you, *the Reverend houſe of Convocation is not conveened to make permiſſions, that men may doe what they liſt; but to make ſtrong and binding* Canons, *to bee obeyed by all the ſubjects, and purſued by all the Ordinaries of the Kingdome:* In ſaying this, you doe not onely thwart your *Biſhop*, but confute your *King*. For if it bee to bee *purſued by all the Ordinaries in the Kingdome*, ill did the Biſhop ſtate the Queſtion, in ſaying the *Table might ſtand where the Altar ſtood, at the upper end* of the Quire or Chancell, *in caſe the Miniſter may be ſeene and heard of all the Congregation*. And on the other ſide you both confute the *King*, and *your ſelfe* to boote. The *King*, in that hee hath determined, that placing of the Table *in Church or Chancell*, as both the *Rubricke* and the *Canon* have reſolved therein, is to bee conſtrued only a thing of *liberty*. And being a thing of *libertie*, is left unto the Judgement of the Ordinarie, *both for the thing it ſelfe, and for the time when, and how long, as he may finde cauſe*. *Your ſelfe*, in that you have ſelected that particular paſſage [f] for your *Euge tuum*, and honoured that alone with your *mentis aureæ verba bracteata*; as before was noted. Beſides, you may obſerve in the *Declaration*, that thoſe who pleaded for the *Appellants* in *S. Gregories* caſe, urged not the *Canon* nor the *Rubrick*, for *ſtrong and binding laws*, as you (f) p. 59. (g) Coal from the Altar. p. 65. pleaſe to call them: but onely urged them to this purpoſe, that [g] they *did give permiſſion to place the Table*

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ble where it might ſtand with moſt fitneſſe and conveni- Cap. 7.
ence. So that you ſee, the *Canon* and the *Rubrick* are *permiſſions* onely, and not *commands*; which is but what the Doctor ſaid: and which you ſee confirmed by your Lord, the *Ordinarie*, the *Advocates* in the plea aforeſaid, the *King*, *qui tot imperat legionibus*; and which is moſt of all, *Your ſelfe.*

[h] *Quod ſi nec fratris, nec te mea gratia tangit,*
At Cæli miſerere tui.

(h) Ovid. Met. lib. 2.

Beſides, the *Canon* being generall, was ſo to bee drawn up, as it might meet with all particular caſes of what ſort ſoever. Now you know well enough, that in ſome *Churches* there are no *Chancels*, and moſt eſpecially in thoſe of a later building: and ſome ſuch you may finde in *London*, if you pleaſe to look. So that in caſe the *Canon* had named onely *Chancels*, it might have left ſome Churches without Communions, becauſe they had no *Chancels* in the which to celebrate; and ſo by conſequence there had been no remedie, in and by the *Canon*; if the Communion ſhould not bee duely miniſtred by the *Prieſt*, or not ſo frequently received by the people, as it ought to be.

Sect. 2.

CHAP. VIII.

An answer to the *Minister* of *Lincolns* Arguments against the standing of the Lords Table at the upper end of the Quire.

The Minister of Lincoln *forsakes his* Bishop, *about the placing of the* Altar *in the* body *of the Church. The* Altar *in* Eusebius *Panegyrick, not in the middle of the Church. The* Ministers *confidence and ignorance, in placing the* Altar *of* Incense *close unto the* vaile. Tostatus *falsified by the* Minister *of* Lincoln. Κύκλῳ θυσιαστηρίου *in the fift Councell of* Constantinople, *and the meaning of it. The* Minister *of* Lincoln *at a losse in his Criticall learning, both* Greeke *and* Latin. Varro *corrupted by the* Minister *of* Lincoln. *Saint* Austin *what hee meant by* mensa illa in medio constituta. Albaspinus *falsified.* Durandus *sets the* Altar *at the upper end of the Quire. The testimony of* Socrates *and* Nicephorus, *asserted to the Doctor from the* Ministers *Cavils. The* Altars *how now placed in the* Greek *Churches, The weak authorities produced by the* Minister *of* Lincoln, *for placing of the* Table *distant from the wall, and some of them corrupted also. The generall Precedents of the* Minister *for placing of the holy* Table; *forged: as also are the Acts of the Councell of* Millaine *under* Borromeo. *The* Minister *confesseth guilty, and confutes himselfe of falsification. Many particular Precedents brought in; most of them counterfeit and forged; and altogether conclude nothing to the point in hand. The* Minister *of* Lincoln *against himselfe.*

HAving made search at home, and not found any thing unto the contrary, either in the *Rubrick* or the *Canon*, but that the *Table* may bee placed where the *Altar* stood; and that as well in the

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the Communion time, as at other times: wee must next take a view of what you have to say for the ancient practice. Not in the Church of *England*, that you have done withall already, and done it bravely too, no man ever better: for you have found a Monasterie, and that hardly finished, wherein an Altar, destinate to particular and especiall uses, upon some speciall and extraordinary reasons, did stand *in medio pene sui*, not in the middle of the Church, as the letter goeth, but almost in the middle of it. In that which followes wee must travell after you, over all the world: First taking a review of those authorities which were related to in the Bishops letter, and answered by the Doctor in his *Coal from the Altar*. The writer of the letter, to let the Vicar see, [i] *how long Communion Tables had stood in the midst of the Church*, (not in the midst of *Chancels or Churches*, as you make it now, p.207.) referred him unto Bishop *Iewell*. The testimonies there produced [k] are from *Eusebius*, *Augustin*, *Durandus*, and the fift Councell of *Constantinople*. Beginning with *Eusebius*, [l] hee tels us of the Church of *Tyre*, that being finished and all the seats thereof set up. ἐφ' ἅπασι τὲ τὸ τῶν ἁγίων ἅγιον θυσιαστήριον, ἐν μέσῳ θεὶς, the "founder after all, placed the most holy Altar in the midst thereof, and "compassed it about with rayles, to hinder the rude "multitude from pressing neere it. Now hereunto the "Doctor answered, first that the *Altar* though it stood "along the Eastern wall, it may be well interpreted to "be ἐν μέσῳ, in the middle of the Chancell, in reference "to the North and South, as it since hath stood. And "secondly that were it otherwise, yet it were only a "particular case of the Church in *Syria*, wherein the

(i) p. 77.

(k) *Iewell.* Art. 3. divis. 26.

(l) Coal. p. 53. & 54.

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Sect. 2. "people being more mingled with the *Iewes* than "in other places, might possibly place the *Altar* in "the middle of the *Church*, as was the *Altar* of *Incense* "in the midst of the *Temple*, the better to conforme "unto them. And this hee was the rather inclined to think, because that Church in the whole structure of it, came very neere unto the modell of that Temple: the Gate or entrance of the same being πρὸς αὐτὰς ἀνατολὰς ἡλίου ἀκτῖνας directly open to the East, as was that of *Solomons*. Now you replie unto the first, (after a scoffe or two bestowed on the simple Doctor)

(m) p. 208. that you had thought [m] the *Panegyrist* in *Eusebius* had beene describing in that place a brave *Chancell*, set all about with seates and other Ornaments, and that hee had placed the *Altar* in the *midst* of that *Chancell*. The Bishop of *Lincoln* had small reason to *approve* of this, had he so throughly perused your book, as the *Licence* tels us. He sends the Vicar unto Bishop *Iewell*, to learn how long *Communion Tables have stood in the middle of the Church*: and you confute both him and B. *Iewell*, by placing of the *Altar* in the midst of the *Chancell*. Do not you talke of Butter think you, when hee spoke of Cheese. For contrary to what hee purposed, and

(n) *I am not Salaried to defend the writer of the letter in all words and syllables.* p. 45. [n] you were Salaried to defend, we have here found an *Altar* in the midst of the *Chancell*, in stead of a *Communion Table in the middle of the Church*. But howsoever being placed ἐν μέσῳ, in the midst of the *Chancell*, you cannot thinke, that hee doth meane by *middle*, there, the middle betweene North and South. How so? Because, say you, in case that Altar had stood along the Eastern wall, and in the middle of the wall,

(o) p. 209. [o] a *Grecian* would not say that "it stood ἐν μέσῳ, but "ἀπεναντίον τοῦ μέσου, over-aneanst the middle of the "wall

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"wall: even as the *Septuagint* deſcribe the ſituation "of the *Altar of Incenſe*, to be ἀπεναντίον τοῦ καταπετάσματος, over-aneanſt the vaile of the Temple. Why man? I trow you cannot ſay of any thing that ſtandeth cloſe unto the middle of a wall, and is built up to it, as commonly the *Altars* were; that it is built ἀπεναντίον τοῦ μέσου, over-aneant the middle of the wall. That forme of ſpeech would fit farre better with the *Communion Table*, placed exactly in the *middeſt* of the *Chancell*. For then it would be placed ἀπεναντίον τοῦ μέσου over againſt the middle of the *Eaſtern* wall. You might have found this in your owne inſtance of the *Altar of Incenſe*, ſaid to be placed ἀπεναντίον τοῦ καταπετάσματος, over againſt the vaile of the *Temple*, ſtanding a pretty diſtance from it, and *not* [p] *cloſe to the vaile*, as you *unlearnedly* relate. But this debate about the placing of the *Altar* of *Incenſe* will fall more properly within the compaſſe of your reply unto the Doctors ſecond Anſwer; to which now we haſten. Onely I tell you by the way, that if the *Panegyriſt* could not ſet the Table cloſe along the wall, in the middle between North and South, *without a painted Sea-card of the winds, and the foure points in heaven*; as you are pleaſed to laugh it out: he muſt make uſe no doubt of the ſame invention, to place it in the *very midſt of the Chancell*. Where, you ſay, he placed it. Your other flamme, is more impertinent, and abſurd. For though *all ſubſtantiall bodies here on earth are equally meaſurable by thoſe foure points in heaven*, as you truly ſay: yet your illation thereupon, that it, *is not conceivable how this Altar ſhould ſtand in the middle betweene North* and *South, rather than in the middle betweene Eaſt* and *Weſt*, is ſo ridiculous; that no man

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(p) p. 210.

(q) p. 208. 209.

but

Sect. 2. but your ſelfe would have ventured at it. For when, wee talke of ſetting up a *Table* in the *midſt* of a *roome* betweene *Eaſt* and *Weſt:* I trow you doe not think, but in that roome, it may ſtand rather in the middle between *Eaſt* and *Weſt*, than in the middle of the ſame between *North* and *South:* though it ſtands equally diſtant from all foure points, in the heavenly bodies.

Then to the Doctors ſecond anſwer, you reply and
(r) p. 209. ſay, *that like unto a child in a ſandy bancke, he puls down* with one hand, what hee had built up with the other. Why ſo? Becauſe in caſe you did not like his former anſwer, you might ſee ſomething elſe for your ſatisfaction. Call you this pulling *downe with one hand*, what hee had *built up* with the other? I ſee the Doctor cannot pleaſe you, ſay he what he will. But being ſaid, what anſwer doe you make unto it? Marry
(ſ) p. 209. 210. you tell us out of *Adricomius*, that though *Tyre* was in "*Syria*, yet were the people thereof never mingled "with the *Iewes*, nor the *Iewes* with them, untill their "imbracing of the Chriſtian faith, after the utter ruin "and ſubverſion of that Nation. Why man? And doth the Doctor tell you, that the ſaid Church or Temple in *Euſebius*, was built before the *ruin of that Nation*, or before any of the *Iewes* had received the faith? You could not bee ſo ignorant as not to know by courſe of ſtory, that the ſaid Church was built above 200. yeeres after the ruine and ſubverſion of the *Iewiſh* Nation: and therfore it would beſt becom you, either to ſpeak more to the purpoſe, or to hold your peace. Yes that you will you ſay. And rather than the *Altar* in *Euſebius* ſhall ſtand in the *middle* of the *Chancell*, to carry ſome reſemblance to the *Altar of Incenſe*, you will remove the *Altar* of *Incenſe* from the *midſt* of the

Temple

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Temple, where it ſtood ἀπεναντίον τοῦ καταπετάσματος, over againſt the vaile, as before you ſaid; and place it cloſe unto the vaile, where never any man did place it, but your ſelfe alone. For tell mee, [t] doe *Toſtatus* and *Ribera faſten this Altar to the vaile*, as you pleaſe to tell us. Not *faſten it to the vaile*, thats flat: for it was [u] made with rings and ſtaves, to be removed (as you are pleaſed to have the *Communion Tables*) as occaſion was. Then for your placing of it cloſe along the vaile, you finde no warrant in the Scripture. The *Latine* reads it, *Contra velum*; our *Engliſh* bookes, *before the vaile*; *cloſe unto it*, you that better underſtand the text, than all *tranſlators* whatſoever. Then for [x] *Toſtatus* whom you cite for *faſtning it unto the vaile*, all hee ſaith is this: *Dicitur Altare iſtud eſſe contra velum, i. e. ante velum.* That *Altar* is here ſaid to bee againſt the vaile; that is, before it. What elſe? *Hic ponitur ſitus hujus altaris, ſcilicet in qua parte Sanctuarii poneretur.* Here is deſcribed the ſituation of this *Altar*, namely in what part of the Sanctuary it was placed. Is this to ſet it cloſe unto the *vaile*, and there to faſten it? wee may conjecture how you uſe *Ribera* by your faire dealing with *Toſtatus*, whom you thus abuſe. Beſides, your ſelfe hath told us, that the *Altar of Incenſe* did [y] ſtand between *the Table on the North* (you mean the *Table of Shewbread*, do you not?) and the *Candleſtick upon the South:* and I preſume you will not ſay, the *Table of the Shewbread*, and the *Candleſticke* did ſtand cloſe unto the *vaile*, or were faſtned to it. But for theſe things, the *Altar*, and the *Table*, and the *Candleſticke*, how they were diſpoſed of in the *Tabernacle*: you may conſult the Schemes thereof in *Torniellus*, *Ann. M.* 2544. where you will finde the *Altar* ſtood not

Cap. 7.

(t) *and this Altar was cloſe unto the vaile, as* Toſtatus *and* Ribera *doe faſten it, p.* 210.

(u) *Exod.* 30. 4.

(x) *in Exod.* 30.

(y) p. 210.

cloſe

Sect. 2. *close unto the vaile*, but a good distance off, towards the nether end, though not exactly in the midst. You might as well have let the *Altar* in *Eusebius* stand close along the wall, in the middle betweene *North* and *South*, as the Doctor placed it; as have betraied your ignorance, both in the *Criticisme* and the *fact*, to so little purpose; yea and your honestie to boot. And here I would have left you and *Eusebius*, but that you will not let the Doctor goe away with any thing. For whereas the poore Doctor said, that the Gate or entrance of this Church, like that of *Salomons Temple*, was unto the East. you say [z] it is not *true*, and that there is not any such thing in *Eusebius*. You grant that the προπύλαιον or the *Portico* was towards the East; the leading way or entrance into the Court, or Church-yard, as we call it now: And thinke you they went round about the Church, to finde another way at the further end? Besides, you might have found, if you would have sought, that there were three dores into the very Church it selfe, all of them in the Easterne end, ὑπὸ ταῖς ἡλίου βολαῖς, as [a] the Author hath it. Finally, whereas you had said before, that there [b] *was nothing true in all this relation*, but *that the word Altar is named in Eusebius*; now you have taken from him that comfort also: that *Altar* being *by and by* (you say) *interpreted to be a Metaphoricall Altar*, even τὸ εἰλίκρινες, *the sanctification of a Christian soule*. You might as well have said, the *Temple* there described is a *Metaphoricall Temple*: because the *Panegyrist* descanting upon it, compares the *Soule* unto that *Temple*, as the *sinceritie* thereof to the holy *Altar*.

(z) *it is not true that the Gate or entrance of this Church, is said to be open to the East.* p. 210.

(a) Euseb. l. 10. c. 4.

(b) p. 210.

Wee have been long about *Eusebius*, but will be briefer in the rest; as briefe as possibly wee can, your old tricks

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tricks considered. The next that followes is the fift Councell of *Constantinople*, as it is called in Bish. *Iewel*, being that *sub Agapeto & Menna*, as the Doctor had it. Here you [c] conceive you have him at a fine advantage; *Agapetus* being *dead before that Councell* sate; and *Menna Patriarch of Constantinople* presiding in it. But Sir, you cannot chuse but know, that howsoever *Agapetus* died before the sitting of the Councell: yet it was called especially by his procuring; (being then at *Constantinople*) although hee lived not to see the effects therof: his Legates also being there, by vertue of a Commission to them made, when he was alive. And this was possibly the reason, why *Binius* in the top of every page throughout the *Acts* of this whole *Councell*, being 112. in all, sets it *Sub Agapeto & Menna*, as the Doctor did: your next exception, if it be not better, will bee worse than nothing. The place alleaged by Bishop *Iewell*, is this, that *Tempore dyptichorum*, at the *Reading of the Dypticks*, the *people with great silence drew together round about the Altar, and gave eare unto them*. The Greek text hath it, Συνέδραμον κύκλῳ τοῦ θυσιαστηρίου· and to that phrase the Doctor answered, "that [d] howsoever κύκλος, in it selfe did signi- "fie a Circle; yet κύκλῳ τοῦ θυσιαστηρίου, could not be "properly interpreted *round about the Altar*, so that "there was no part thereof, which was not compas- "sed with the people. This he illustrated with a like phrase in our *English* Idiom, of the kings sitting in his throne, and all his noble men about him: and by the very saying in the Greeke text of the *Revelation*, κύκλῳ τοῦ θρόνου, round about the throne. Against this you have said but little, though you spend many words about it. All your great Grammar learning, out

Cap. 8

(c) p. 211.

(d) p. 54. 55.

of

Sect. 2.

of *Eustathius*, and *Hesychius*, *Tully*, and *Budæus*, excellent *Criticks* all; that circles are exactly round,[e] without any Corners, and that a [f] Circle differs from a *semicircle*; is but your wonted art to divert the businesse. For did you not observe that the Doctor granted it, that κύκλος of and in it selfe *did signifie a Circle?* If so, what needs all this adoe? The thing in question is not what κύκλος signifieth, or whether *Circles* are not round: but whether that κύκλῳ θυσιαστηρίῳ, can any way inferre that the *Altar* stood in the midst of the Church, so that the people, if they would, might *runne round about it*. For this you bring no proofe, but that [g] you *thought the Throne in heaven had beene safe enough, and that it needed not a wall to rest upon.* Why, who said it did? That in the *Revelation*, was only brought for illustration of the Phrase, ἐν κύκλῳ, not for the situation of the *Altar* against a *wall*. But then you say, the *Angels may as conveniently be thought to compasse it about, as to cast themselves into a halfe moone before the presence of Almighty God*; and that *all interpreters doe so expound it*. You speake of *all interpreters*, but you name us none; which shewes your all is very nothing: for where you have a store, wee are sure to finde it in the margin, how little soever to the purpose. But Sir, the Doctor speakes there κατ' ἄνθρωπον, [h] *after the manner of men*, touching the reference which the Prophet had in his description of the Throne in Heaven, unto the thrones of Kings on earth. And if you speake, or apprehend him speaking in that *manner*; it would be very hard for you to untie the knot, and shew us [i] how *foure beasts*, though never so *full of eyes*, could compasse *round the Throne* in a perfect *Circle*. Nor doth that fragment which you bring

(e) *Circular which hath in it no corner at all.* p. 212.

(f) Circulos aut semicirculos consectari. Ibid

(g) p 211.

(h) 1 Cor. 15.

(i) *and round about the throne were foure beasts full of eies* Apoc. 4. 6.

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bring us from *S. Basils* Liturgie, σοὶ περιστάσῃ κύκλῳ τὰ Σεραφείμ, say more than what the Doctor told you from the *Revelation*, that all the *Angels stood round about the Throne*, *Apoc.*7. 11. though *Gentian Hervet*, as you say, hath rendred it *in orbem*, which you translate in *a ring or perfect Circle*. For your κυκλώσω [k] in *S. Peters* Liturgie, you might doe well to keepe it by you; till the authoritie of that and other Liturgies affabulated to the holy Apostles, be agreed upon. And had I thought you would have taken them for currant, I would have shewne you more in them for *Priests* and *Altars*, than you can doe with your κυκλώσω for placing the said *Altars* in the midst of the Church. However, by your owne confession, we have found an *Altar* in *S. Peters Liturgie*: and therefore to dispute *ad hominem*, the *name of Table* is not 200 *yeeres more ancient in the Christian* Church, *than the name of Altar*. The *compassing of the Altar* [l] in *S. Basils* Liturgie, is an allusion only to the Phrase in the booke of *Psalmes*: and so is that also in the epistle of *Synesius*, if such thing bee in him: you have referred us in your text, to [m] *one of his Epistles*, but you tell not which. And in your Margin tell us that it is *in constitut. habita ad Thatalæum*, but I finde no such thing in his *Epistles*. But so or not so, all is one with you; and with me too in this particular, being thus answered to your hand. Last of all for your passages in *S. Chrysostomes* Liturgie, where it is said, the *Deacon fumes the holy Table*, κύκλῳ, *round about*, and γύρωθεν, in *all the circuit or compasse thereof*, as your selfe translate it; that might well be, and yet the Altar stand all along the wall. For with a *Censer* in your hand, you could make shift, no doubt, to cense or fume the *holy Table*, in all the circuit

Cap. 8.

(k) p. 214.

(l) p. 214.

(m) p. 214.

Sect. 2. cuit or compaſſe of it; and yet not take the paines to goe round about it: even as they doe, at this day in the Church of *Rome*. But I muſt tell you by the way, that you have falſified your Author, or at leaſt chopped him off, having more to ſay. For *p.64.* whither you referre us, hee ſpeakes of cenſing of the *Altar* κύκλῳ, you ſay well in that, but then hee addes, σταυροειδῶς, after the manner of a croſſe; which overthrowes your whole deſigne. For take it, as the Father meanes it, and it is no ſuch impoſſibility, as you thinke it is, but that a *ſingle man* [n] may doe it; and fume the *Altar*, in a croſſe, or *admodum crucis*: and therefore the poore Doctors *interpretation* not ſo *abſurd*, as you would make it. The Doctor will ſtand cloſe enough to his interpretation, till you bring ſtronger Arguments, and more faire dealing to remove him from it. You ſhew your ſelf on all, and on no occaſions to have ſome ſmattering of the law, and therefore cannot chuſe but know, that in defect of an appearance, a *Iurie* in ſome caſes may be up *ex circumſtantibus*: for which ſee, 35. *H.*8. *c.*6. 2. *Edw.*6. *c.*32. and 5. *Eliz. c.*25. and 14. *Eliz. c.*9. And yet I truſt you will not ſay, the *Iudges* that determine in writ of *Niſi prius*, ſit in the middle of the towne Hall whereſoever they come; becauſe the people are conceived to bee *circumſtantes*. None but this *Miniſter of Lincolnſhire* would commit theſe follies. And yet it is no wonder neither: for you have given us *centum tales*, in ſtead of *decem*.

(n) *These are but ſingle men, and cannot poſſibly be expounded to goe about the Altar, in the Doctors abſurd interpretation.* p.214.

Having made ſport, (to keepe us to your owne ſweet language) *in the* Greeke *with the Councell of Conſtantinople*: wee muſt next ſee [o] you doe *as much in Latine*, with *S. Auguſtine*. The place from him alleaged by Biſhop *Iewell*, is this; *Chriſtus quotidie paſcit*:

(o) p.214.

Menſa

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Mensa ipsius est illa in medio constituta. Quid causæ est, O audientes, ut mensam videatis, & ad epulas non accedatis? i.e. as he translates it, *Christ feedes us daily: and this is his Table here set in the midst. O my hearers, what is the matter, that ye see the Table, and yet come not to the meat?* "To this the Doctor [p] answered, that "*mensa illa in medio constituta*, is not to be interpre- "ted the *Table set here in the middest*; but the *Table* "*which is here before you*: and this according to the "*Latine* phrase *afferre in medium*, which is not to be "construed to bring a thing precisely into the middle, "but to bring it to us, or before us. In your reply to this, you trifle as before you did, ἐν κύκλῳ. And because every *Schoolboy* [q] knowes, that *literally* and *grammatically*, *medium* doth signifie the *middle part or space*; therefore *afferre in medium* cannot signifie to bring a thing unto us, or before us. This said, you make another sally, to shew your Criticall learning (you have such store of it) touching the derivation of the Greek word μέσος out of *Scaliger*, and the Latine word *Mensa* out of *Varro*, which was at first, say you, called *Mesa*, from the Greek word Μέσα, because this *Vtensil*, saith *Varro*, "is ever placed in the middle "space between us: so that according to this great and "ancient Critick, it cannot properly be called a *Table*, "unlesse it be placed, as Saint *Austin* reports it, *in* "*medio*, in the middle. Would you would leave this *Criticall learning*, except you were more perfect in it. All that you finde in *Varro* is [r] no more than this, that *mensa escaria*, a boord for meat, is called *Cibilla*, and that it was once square, but afterwards made round: *Et quod a nobis media, a Græcis* μέσα, *mensa dici potest.* Finde you in this that the Latine word for a *Table* was

Cap. 8.

(p) Conf. p. 55.

(q) p. 215.

(r) de lingu. lat. lib. 4. n. 25.

Sect. 2. not alwayes *Mensa*; but at the first *Mesa*? So you would make your Readers think, that cannot every day consult the Author; and for that purpose you have falsified him in your margin accordingly; and made him say [f] what is not in him, *viz. Mesa, quod à nobis media, à Græcis* μέσα, *mensa dicipotest.* But the first *Mesa* is your owne, no such thing in *Varro*: and consequently *Mesa* was not the first Latine word for *Table* as you have falsified the Authour, onely to place it in the middle. Neither doth *Varro* say, that *Mensa* was derived from the Greek word Μεσα, more than from the Latine *Media:* and further addes another reason of the name, which you would not see; and that is, *quod ponebant pleraque in cibo mensa*, because that on the Table the meat was served out by measure. Every man had his owne *dimensum*, as the word still holds. So then, it may be called a *Table*, although not *placed in the middle.* Your Grammar learning being shown, wee must next take a turne in your Divine and *Theologicall Philology:* where we are told [t] of *audientes*, *genuflectentes*, *competentes*, and *intincti*, severall kinds of *Catechumeni*, in the primitive times; as if those names had never beene heard of, but amongst the fennes: you would be thought to lie at rack and manger with Lady *Philology*, though you never kist her. For had you but the least acquaintance with her, you would not runne into those errours which you do continually. You tell us of these *audientes*, that [u] *if the Table were in the Chancell; they could not be admitted to draw so neere as to see and view it:* and therefore make Saint *Austin* say, *that's the Lords Table there, which you see placed in the midst of the Church.* Why? could they not more easily see it in the *midst of the Church*, than if it had beene in the

(f) p.215. in margin.

(t) p.216.217.

(u) p.217.

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the *Chancell?* Were they ſo Eagle-ſighted a far off, and could they not diſcerne it, if placed neerer hand? This is a myſtery indeed, above my capacity. Perhaps you think, that commonly, and at other times, it ſtood in the middle of the *Church*: but when the *Catechumeni* were driven forth, and the holy Sacrament to be adminiſtred, it was removed into the *Chancell*. And then conſider with your ſelfe, how fitly you would have the *Table* to be ſet at other times in the upper end of the *Chancell*; and be brought downe in time of the *Communion* into the body of the *Church*. Next you have made S. *Auſtin* ſay, that if theſe *audientes* could *but by chance get a glympſe of the holy Table, they were inſtantly (all diſcipline notwithſtanding) to be baptized*: and yet Saint *Auſtin* ſaith expreſſely, *ut menſam videatis*, that they did ſee the *Table*, though they came not to it; nor doe we finde they were baptized ſo preſently on the ſight thereof. Therefore to ſet the matter right, I rather ſhould conceive that the word *illa* there, is of ſpecall efficacie: and points not to a Table, which was then before them, (for then *hæc menſa eſt ipſius*, might have beene more proper:) but to ſome *Table* further off, in the *Quire* or *Chancell*, made ready for all thoſe that purpoſed to Communicate; which the ſaid *Catechumeni* might ſee, though they came not neere it. And ſo Saint *Auſtin* in theſe words, *Menſa ipſius eſt illa in medio conſtituta*, "muſt be thus "interpreted; *His Table is that yonder* which is now "in readineſſe. What is the matter, O you *Audientes*, "that you can looke upon the Table; and yet not fit "and prepare your ſelves to be partakers of the banquet. As for your note from [x] *Albaſpinus*, that if the *Audientes* ſhould but *get a ſight of the holy Table; they* were

Cap. 8.

(x) Obſervat. l. 2. cap. 2. cited p. 217.

Sect. 2. *were all instantly to be baptized:* you doe most shamefully abuse that learned Bishop; who was too great a scholler to be so mistaken. And therefore take along that passage for a close of all, to which you point us in your margin: where you shall finde hee speakes not of their getting a glympse of the holy *Table*, but of the *holy mysteries* celebrated on the Table. *Si cui contigisset* Catecumeno, *casu aliquo, aut sacrificiis interesse, aut oculis sacra illa intueri,* (call you this a *Table*) *eum protinus sacro fonte abluendum esse*, Such a notorious falsifier of all kinde of Authors, did man never meet with.

Next for *Durandus*, it was observed out of him by Bishop *Iewell*, that the Priest turning about at the *Altar*, doth use to say, *Aperui os meum in medio Ecclesiæ:* which proves not, as the Doctor said, [y] that the *Altar* stood in the midst of the Church; but that the *Priest* stood at the midst of the *Altar*. You know this well enough, that the Priest doth stand so; but you must needs say somewhat, what soever you know: and therfore bring *Durandus* [z] to expound himselfe. Well then, what saith *Durandus* to it. "*Per Altare Cor nostrum* "*intelligitur, quod est in medio Corporis, sicut Altare* "*in medio Ecclesia.* By the *Altar* is to bee understood "our heart, which is in the midst of the body, as the "*Altar* is in the midst of the Church. This is almost the only place you have cited fairly in all your book: and in congratulation to your selfe for your honest dealing, you presently flie out on the poore Doctor, as if there were no *sensible sacrifice*, nor *materiall Altar:* because *Durandus* in his way of *Allegories*, cõpares the *Altar* to our *heart*. Just thus before you dealt with the *Panegyrist* in *Eusebius*; and too ridiculously in both. Therefore

(y) Coal. *from the Altar.* p. 56.

(z) p. 226.

to

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to let your *Allegories* passe, as not considerable in this case, wee must reply unto the words. And here I will make bold to tell you, that by *in medio Ecclesiæ* here, *Durandus* doth not meane the *middle* of the Church, that is, the *body* of the Church: but which I know you meane to laugh at, the middle of the upper end of the *Quire* or *Chancell*; there where the *Altar* stood in those times hee lived, and long before him. Will you the reason why I say it? then looke into the former Chapter, where hee will tell you of those *rayles*, or *barres*, which part the *Altar* (or the *Altar place*) from the rest of the *Quire*: as it is now in our Cathedrals, and many others of this kingdome. *Cancelli quibus Altare a Choro dividitur, separationem significat cœlestium a terrenis.* And so the *Altar* stood not in *Durandus* time, in the midst of the Church, but generally at the end of the *Chancell*, and thus much briefly for *Durandus*. Cap. 8.

For those exceptions which you make against the testimony produced by the Doctor[a] from *Socrates* and *Nicephorus*, about the standing of the *Altars* in *Antiochia*; wee must needs runne them over for your satisfaction, though not worth the while. What they affirme herein, we have at full layd down in our former Chapter: *Cassiodore* being there brought in, into the bargaine. The first thing you except against, is, that the place he cited from *Nicephorus*[b] is not to be *found* lib. 12. c. 24. *but* lib. 12. c. 34. This is another of those *malicious falsifications* that you charge him with, p. 58. and[c] you *beshrew him for it*, here p. 228. A very easie errour if you mark it well; and such as *Printers* will commit, do we what we can. But it was *found*, it seems at last; that's well: more than man can say, of you and

(a) Coal. p. 56.

(b) 228.

(c) *and I beshrew him for this trick.* p. 228

Sect. 2. your quotations, I am sure of that: And so the wretched Doctor hath dealt with *Socrates* also,[d] *citing him right*, you say, in *Latine*, *cap.* 21. whereas it is the 22. Chapt. in the *Greeke*. It would be well if you would cite your Authors right in any Language; or else finde greater matters to except against, before you quarrell: yes that you will, you say. For these *Historians doe not* "*note those rites of the Altars* of the Citie of *Antioch*, "as different from all other *Altars*, or from the gene- "rall practice of the Church: but that they differed "in those rites from the Church of *Rome*, onely, as *Io-* "*sephus Vice-comes* proves at large. What ever *Vice-comes* proves in other places, I am sure hee proves it not in the place you cite; being *de Missæ Ritib. l.2.c.5.* in which there is not one poore word that reflects that way. Nor will I take the paines to search, if hee saith it elsewhere. For whatsoever he saith in that, he can never prove it: the Authors being so expresse in the affirmation. Ἀλίτροφον ἔχει τὴν θέσιν, as it is in *Socrates*; *contrarium ab aliis Ecclesiis situm*, the translatour reades it, *diversum prorsus quam alibi situm*, so *Nicephorus* hath it. The words are generall enough, without relation any way to the Church of *Rome*.

(d) Ibid.

Now where you say,[e] that neither *Socrates* nor *Nicephorus*, doe say that the *Altars* did stand *Westward*; that *Socrates* doth not speake of the *position of these Altars*, but the *Churches* onely; and that *Nicephorus adding besides his Author, the posture of the Altars*, doth *presently correct himselfe* in the words of *Socrates*: all these are worse than so many mistakings, as you have made them in the Doctor, they are wilfull falsehoods. For doth not *Socrates* affirme, οὐ γὰρ πρὸς ἀνατολὰς τὸ θυσιαστήριον, ἀλλὰ πρὸς δύσιν; and doth *Nicephorus* say other-

(e) p. 229.

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otherwise, than *Sacra ara non ad Orientem, ſed ad Occi-* Cap. 8.
dentem verſus, collocata fuerat? what finde you in *Ni-*
cephorus like a recantation, paſſing directly from theſe
words to another matter? For ſhame preſume not
thus on the credulitie of your Readers: and think not
all the world ſo ſtupid, as to bee cheated with your
faire words, and a loaded margin. The reſt of your
exceptions are ſo ſlight, they need no reply. The
Doctor ſaith not as you [f] charge him, that *all the people* (f) p. 229.
in Syria, *might poſsibly place the Altar in the midſt of the*
Church: but ſpake it onely of the people of the citie
of *Tyre*. And for the pudder that you make about the
meaning of the word ὁρᾶν, which is another ſmack of
your *criticall* ignorance: bee pleaſed to know, that
without any wreſting of the word, the *Altars* may be
ſaid ὁρᾶν to look towards the *Eaſt*; as well as that *Prieſts*
looked that way, which did officiate at them, or upon
them. And if you will vouchſafe to looke in [g] *Clemens* (g) Strom. l. 7.
of *Alexandria*, you will there finde that the word
βλέπειν is ſo uſed. τὰ παλαιότατα τῶν ἱερῶν πρὸς δύ-
σιν ἔβλεπεν. So hee in reference to ſome antient tem-
ples built amongſt the *Gentiles*.

Thus having ſaved the Doctor harmleſſe from your
vaine aſſaults; wee will next ſee, what you have ſtudi-
ed of your owne, againſt the ſtanding of the *Altar*, at
the *Eaſt* end of the Church. Where I muſt tell you,
your particular inſtances will prove but weake and ſil-
ly Arguments, like the *Cathedrall Church at Dover, or*
the round Church of Cambridge, which wee met with
lately. That which you tell us from the Greek Chur-
ches, is indeed conſiderable, if it were as true. You tell
us out of *Gentian Hervetus*, [h] that in the Βῆμα or *Chan-* (h) p. 213.
cell there be two *Altars*, whereof *the greater ſtands in*

Sect. 2. *the midſt of that Roome, and the leſſe cloſe by, at the left ſide of it.* Yet Biſhop *Iewell* in his 13. *Art.* being of the *Pluralitie of Maſſes*, cites many of the Ancient Fathers that ſay, there is but one *Altar* in every Church: and then concludes with *Gentian Hervet*; *In Græcorum templis unum tantum eſt Altare, idque in medio choro aut Presbyterio.* Not in the middle of the *Church* then, wee have gained ſo much: and wee have reaſon to beleeve it was not in the middle of the *Chancell* neither. One of you I am ſure is out with your *Gentian Hervet*, touching the number of your Altars: and think you, that you are not both out in the placing of them? No certainly ſay you, that cannot be, (t) p. 213. becauſe *the ſetter forth of the Greeke and Latine Liturgies*, hath affirmed as much: *viz. that there be in thoſe Churches two Altars, the greater in the middeſt, and called the holy Table, the leſſer called the Protheſis, or Table of Propoſition.* And then you bring in *Claudius Sainctes*, to tell us, that in the *Greek Temples, there is but one high* Altar, *and that placed in the midſt of the Quire.* You ſhould doe well to reconcile your witneſſes, before you bring them to give evidence. *Claudius Sainctes*, as you cite him, hath told us of one *Altar* onely; the *ſetter forth* of the *Greeke and Latine Liturgies*, as you pleaſe to call him, tels us of two; but placeth, as you cite him, the greateſt onely in the midſt: and *Gentian Hervet* ſetting the great *Altar* in the midſt, hath placed the leaſt cloſe by it, at the left ſide of the greater. Your ſelfe and Biſhop *Iewell* with your *Gentian Hervet*, and *Gentian Hervet* with your *ſetter forth*, and his *Claudius Sainctes*, agree but very ill together. Wee might doe well to keepe them without fire and candle, till they agreed upon their verdict: but wee will take

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take an easier Course, and dismisse them presently. Cap. 8.
And first beginning with your *Claudius Sainctes*, you cite him [k] in his *Edition of the Greeke Liturgie* at *Paris*, 1560. but you cite neither page, nor place where a man may finde it. Indeed it was most wisely done to conceale the matter; that so your Reader might be drawne rather to take it on your word, than take the paines to looke for it upon such uncertainties. But howsoever being looked for, and looked for with a diligent and carefull eye; wee must returne *non est inventus*, no such words in *Sainctes*. Next for the *setter forth of the Greeke and Latine Liturgies*, you might have done us a good turne to have told his name: at least not to have sent us to enquire for him in [l] the *Biblioth. vet. Patrum, Tom. 2. in Annot.* without more punctuall direction. You mean, I trow, the *setter forth* of the Liturgies in *Greeke and Latine*; and them wee finde indeed in the second Tome of that edition. But when you talke I know not how, of *a setter forth of the Greeke and Latine Liturgies*, and send us to the *Biblioth. vet. Patrum, Tom. 2.* you bid us looke into a place where no such man was ever heard of: the *Greek* and *Latine Liturgies* not being found in the second of those Tomes, but in the sixt. I see you were resolved that whosoever traced you, should have much to doe. But having found your Author out, we finde you had good reason to conceale his name, and give us such obscure directions for the finding of him. For *Genebrard* whom you blindly call *the setter forth of the Greeke and Latine Liturgies*, hath told us such a tale as will marre your markets. [l] For hee divides their Churches into these five parts: the first called Βῆμα ἅγιον, the holy Tabernacle, so called *quod gradibus in illam*

(k) p.214. in margine.

(l) p.213. in margine.

(l) de ritib. Græcorum, *at the end of* Sacra mysteriorum ante consecratorum.

Sect. 2. *illam ſcandatur*, becauſe it is mounted up by ſteps; and this is entred into by none but the *Prieſts*. The ſecond hee entituleth ἱεράτειον, the Quire or *Chancell* (properly and diſtinctly ſo intituled) *Locus Clero & Cantoribus deputatus*, a place aſſigned for the clergie and the ſinging men. The third was Ἄμβων or the Pulpit-place, where the Epiſtles and Goſpels were reade, and Sermons preached unto the people. The fourth called νάος or the body of the Church, wherein the people had their places, both men and women, though diſtinct: and laſt of all the πρόναος, or place for *Baptiſme*, neere which ſtood the *Penitents*. Now for the *Altars* which he ſpeakes of, they ſtood not, as you make them ſtand, ἐν ἱερατείῳ in the Quire or *Chancell*, diſtinctly and properly ſo called, and much leſſe in the middle of it; but in the upper part thereof, mounted up by ſteps (and ſevered from the reſt by a vaile or curtaine) which place was therefore called τὸ Βῆμα; *i. e.* the *Altar-place*, the θυσιαστήριον or *Altarium*, which [m] before we ſpake of. *Illic ſunt duo Altaria*, there, in that upper end, above the ſteps, ſtood thoſe two *Altars* which you talke of: not in the middle of the *Chancell* as you falſly ſay. And there, the greater of the two did ſtand *in medio*, in the middle between *North* and *South* as they ſtill continue: the leſſer, which hee calls the *Protheſis*, ſtanding on the left ſide thereof, and thereon ſtood the bread appointed to be conſecrated, till it was offred on the *Altar*. Nor doth hee ſay, the *greater is in the midſt, and called the holy Table*, and no more but ſo: but *majus eſt in medio*, θυσιαστήριον, *ſacra menſa*, &c. the greater of them is in the midſt, and is called the *Altar*, *the holy Table*, the *Holy of Holies*, with many other names which are there attributed to it.

(m) v. cap. 7.

Where

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Where you may ſee, that θυσιαστήριον hath precedencie of *ſacra menſa*, though you are pleaſed to leave out *Altar*; as if he called it onely the *holy Table*: this ſaid, your evidence out of *Gentian Hervet* will be eaſily anſwered. And here I cannot chuſe but tell you, that herein you have ſhewne moſt foulely, either your ignorance or your falſhood. If you conceived that Βῆμα there did ſignifie the whole *Chancell*, then it ſhewes your ignorance: if that you knew it ſignified no more than the upper part, *in quod gradibus ſcanditur*, and yet ſet downe with [m] *in the* Βῆμα or *Chancell*, as you have tranſlated it, then you ſhew your falſhood. And ſo I leave you with an *Vtrum horum mavis accipe*; make your beſt of either: or if you will, take both; being both your owne. The ἅγιον Βῆμα which you find in *Gentian Hervet*, is that which you had met with in your *ſetter forth*, a place diſtinguiſhed from the Chancell, and raiſed above it, within the which the ſaid two *Altars* ſtood, which your Author ſpeakes of; and ſtood in the ſame manner as you were told before (one of your Authors borrowing from the other both his words and matter,) though indeed one of them was no *Altar*, but a *Table* onely; a Table either of *propoſition*, or of *preparation*, no great matter which. Cap. 8.

(m) *In the* Βῆμα *or* Chancel *there be two Altars, of which the greateſt ſtood in the midſt of that Roome.* p.213.

Next let us looke upon the Latines, and their uſe herein, from whom the *Engliſh* firſt received the faith of *Chriſt*, as your ſelfe confeſſe, calling their *Auſtin*, the *Apoſtle of the Saxons*. p.223. And herein to begin with, wee have gained thus much, that neither the *Tables heretofore*, nor the *high Altars afterwards* did ſtand in the midſt of the Church or Chancell; but [k] *ſo farre from the wall at leaſt*, as the *Prieſts* and *Deacons might ſtand round about them.* Wee hope you will come home

(k) *or at leaſtwiſe ſo farre from the wall, &c.* p.218.

Sect. 2. home in time. First you had placed the *Altar in the middle of the Church*; then you removed it very fairely into the *middle of the Chancell*, and now you have advanced it so neere the *wall*, as there is onely roome for the *Priests* and *Deacons* to goe betweene. I finde you comming on apace, but that shall not helpe you: for I am bent to trust to nothing that you say, till I have examined it, no though it made unto my purpose: Now for the proofe of this, you bring us in some Authours and some precedents. Amongst your Authours, [l] *Walafridus Strabo* hath beene heard already, who saith no more, but that in the first times the *Altars* in the Church were placed *ad diversas plagas*, according as, poore men, they could fit themselves, but makes the generall use to be otherwise, as before was said. And so do [m] *Bellarmine*, and *Suarez* too, two other of your Authours, as it relates unto the Churches, which generally, they say, are built *ad orientem*, some few excepted, which could not otherwise be erected? But *Bellarmine*, I assure you, doth not speak one word in the place by you cited, touching the *fixing of the Altars in any posture*; *propter commoditatem loci*, if the *convenience of the place require it*. That's an addition of your owne, no such thing in *Bellarmine*. And howsoever *Suarez* seeme to look that way, yet he acknowledgeth withall, that placing of the *Altar* at the East end of the Church, was the ancient Custome. So then, according to your owne witnesses, the *Altars* generally did use to stand at the *East* end of the Church, and they confest it was *the ancient custome* that they should so stand. Those few which had beene otherwise disposed of, were but *exceptions* as it were from the *generall rule*; which rather doe confirme the *rule*, than weaken the

(l) p. 219.

(m) *and* Bellarmine *himselfe, together with* Suarez, *do willingly allow they may be fixed in any posture, &c.* p. 219.

authority

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authority and power thereof. And this you might Cap. 8.
have found in your owne *Hospinian*, whose testimonie you produce, *p.*208.211.*&*215. to prove that the *Lords table* or *Altar* did usually stand in the middle of the Church. For had you looked upon *Hospinian*, as you should have done, you would have found that hee implieth that the *Altars* generally were situated at the East end, or *in extrema templorum parte*, as his owne words are; because he adds *non semper et ubiq;*, that at some times, in certaine places they were seated otherwise. And this he makes to be the meaning of Bishop *Iewell*, to whō the *Vicar* was directed in the letter, to find *how long Communion-tables stood in the middest of Churches*: by which you may perceive, that your two greatest Champions have forsaken you in the open field. For *Vice-comes*, whom you next produce, hee doth take it as you say, for a *very cleare and indubitable* assertion, *Altaria medio in templo allocata fuisse*, that Altars were placed heretofore in the *midst of the Church*. And hee doth take it too, I say, for as indubitable, and as cleare, [n] *non nisi Constantini temporibus cœpisse Christianos missam publice in Ecclesia conficere*, that till the time of *Constantine* the Christians did not celebrate the Sacrament in their Churches publickly: but neither you nor I am bound to beleeve him in it. No matter how hee saith it, but how hee proves it. [o] Your *Aloysius Navarinus* comes in here impertinently, who on these words, *Circundabo Altare tuum*, saith, that *their situation was such in former times*, that the *Priests might compasse round about the holy Altar*. But good Sir tell me in your next booke, of what *Priests* he speakes. For that the *Altar* stood so in the law of *Moses*, wee know well enough; and the *Priests* compassed them about, we know

(n) Vice-comes de missæ ritib. l.2.cap.21.

(o) p.219.

Sect. 2. know that alſo. But that the *Altars* ſtood ſo in the Chriſtian Church, you do not tel us from your Author: which is a pregnant argument, that it is not in him?

(p) p. 220. [p] But, as you ſay, the *maine authority you rely upon*, is the *Pontificall*: wherein the *Biſhop* is enjoyned in three ſeverall places at the leaſt, to compaſſe the *Altar* round about, or *circumcirca*: which were it *faſtned to the wall, were as you ſay impoſſible for a Mouſe to doe*. Iuſt ſo. But tell me in good earneſt, do you conceive the Biſhop is enjoyned in the *Pontificall*, to goe round about the *Altar*, (as you meane round about it, when you tell us ſo) becauſe you finde it, *Pontifex circuit ter Altare*, once; and *circuit ſemel*, twice, as your margin rightly. The *circumcirca*, is your owne; and none of the *Pontificals*. And for the *compaſſings* there ſpoke of, they muſt be taken *in circuitu poſsibili*, to compaſſe ſo much of it, as may be compaſſed. And ſo you muſt interpret another paſſage in the ſaid *Pontificall*. viz. *Thurificat Altare undique ad dextrum & ſiniſtrum latus, ante & deſuper*, p. 203. and 232. of my Edition being of *Paris, Anno* 1615. *Undique* there implies as much as *circumcirca*, and yet you finde not that the Biſhop is to cenſe or fume the further part thereof. Why ſo? becauſe hee could not come to doe it. If not to cenſe it, then certainly much leſſe to *compaſſe* it about, as you meane compaſſing. Compare your *Circuit*, with my *undique*, and tell mee what you think of this proper Argument, upon wiſer thoughts.

(q) p. 218. From Authors you proceed to Precedents, [q] *Precedents anſwering theſe Authorities in all ages, and in all Countries whatſoever*. In caſe your *Precedents* ſerve your turne no better than your *Authors* did, there's never a Scriveners Clerk in *London*, but will

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ſhew better *Precedents* for a poore *Noverint Vniverſi*. Cap. 8.
And of this quality is your firſt, a generall *Precedent*, a perfect *Noverint Vniverſi*. For as you ſay, you were extreamly *laught at by all ſtrangers, for making unto them ſuch a fooliſh queſtion, as they deemed it*. And like enough, I would have laught at you my ſelfe, had I heard you aske it: for never did ſo great a *Critick* aske ſo poore a queſtion. I know your meaning yet, however. You would be thought to have beene laught at, for thinking that the *Altars* generally ſtood at the *Eaſt* end of the *Church*: but if you asked the queſtion, you were onely laught at by the ſtrangers, for thinking it a matter queſtionable, that they ſhould ſtand in any other place than that. And though I take this for a *tale*, a very *Winters tale*, fit onely to be told by ſuch a confidence as yours: yet being told by one of the right faction, no doubt but it will paſſe for currant, and finde a credence among thoſe who are not able to diſtinguiſh betweene *chalk* and *cheeſe*, but ſwallow all that comes before them. Your *Noverint Vniverſi* being ſealed and delivered, wee ſhould looke forwards to the reſt of your obſervations; but wee will borrow leave a while, to looke upon the Church of *Millaine*, and on the *Reformation* made therein, by the great Cardinall *Borromæo*. It ſeemes, before his time, [r] that there had beene ſome *Altars* raiſed in very inconvenient places: ſome neere the *Pulpit*; ſome neere the *Organs*; ſome againſt one pillar, ſome againſt another; and ſome neere the doore: yet finde I none particularly under the *Reading Deske*, nor doe I think that you can finde a *Reading Deske* in any of the *Millaine* Churches. Onely becauſe you ſaid before, that the *Pulpit* and the *Reading Pew* might be called *Altars*

(r) Concil. Mediolanenſ. 4. de Capellis & Altar.

(p. 75. 76.

no

Sect. 2. no leſſe properly than the *Holy Table*: you would now ſhew an *Altar* neere the *Reading Deske*, in hope the *Reading Deske* may one day become an *Altar*. I hope you cannot hence conclude, that the *High Altar* ſtood indifferently in any part of the Church; or that in thoſe ſmall Churches wherein there was one *Altar* only, that one and only *Altar* ſtood as it hapned in the
(t) p. 221. body of the Church, under [t] the *Organ-loft*, the *Reading Deske*, the *Pulpit*, or you know not where. There's none ſo ignorant of the world abroad, but knowes that in the greater Churches there were ſeverall *Altars*, none of the which come under our conſideration, but that one *Altar*, which was diſpoſed of in the *Chancell*. Your *Pillar-Altars*, and your *Chappell-Altars* were of another nature, and had their ſeverall places in the Church, according as they might bee ſituate with the moſt conveniencie. But ſo, I truſt it was not with the *High Altar*, as they call it. And yet in this you tell us,
(u) p. 221. if we may beleeve you [u] "that in the *ſevere reformation* which that *Cardinall* made in all the Churches "of the ſtate of *Millaine*, he doth require that there be "left a ſpace of *eight Cubits* at the leaſt, betweene the "*High Altar* and the *Wall*, to admit the aſſiſtance of "more Prieſts and Deacons at feaſts of dedication, "and other appointments of ſolemne Maſſes. If this were true, it were enough, we would ſeek no further. But there is nothing true in all this ſtory. The diſtance that you ſpeake of, was not betweene the *Altar* and the *Wall*; but betweene the *Altar* and the *Rayle*, *quod ſeptum ab Altari congruo ſpatio diſtet*, the rayle, or barres, and not the wall; as in the fourth Councell of *Millaine*, publiſhed by *Binius*, being the extract of thoſe Acts, to which you ſend us. But leſt wee

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ſhould fall ſhort of our preſent purpoſe, which is to ſet you forth unto the world, for the moſt notable *Counterfeit* of theſe later Ages; wee will bee bold to borrow helpe from your owne deere ſelfe, againſt this man of *Lincolneſhire* that ſo abuſeth his good Authors. You cite us in this place, *Acta Eccleſ. Mediolan: part* 4. *lib.* 10. *de fabrica Eccleſ.* and pag. 48. of your *holy Table*, you cite the very ſame againe. But there you ſing another ſong, and report him rightly in theſe words. "When you build an *High Altar*, "there muſt be from the *foot* or *loweſt degree* thereof, "to the *rayles* that incloſe the ſame, *eight Cubites* and "more, if the Church will beare it, that there may be "roome for the Clergie to aſſiſt, (as ſometimes is required at ſolemne *Maſſes*.) [x] *Et me mihi perfide prodis, me mihi prodis ait?* What have we heare, the *Miniſter of Lincolnſhire*, confeſſing guilty? His Author wronged in one place, and moſt miraculouſly righted in another? Now fie upon thee that couldeſt not keepe thine owne counſell; but muſt needs blurt out all, though againſt thy ſelfe. And ſo *Ex ore tuo inique Iudex*. The ſpace you talke of was, as you ſee, betweene the *Altar* and the *raile*; and not betweene the *Altar* and the *wall*, which was the matter to bee proved. The *Cardinall* was too good an *Antiquarie*, to make ſo great a diſtance as you falſly charge him with, betweene the *Altar* and the *wall*. And though he was not *ſainted* [y] as you idely dreame, for taking downe thoſe *petit Altars* in his Church of *Millaine*: yet ſuch a reverent eſteeme the Popes had of him, that the whole [z] order of the *Humiliati* was ſuppreſſed for ever; onely becauſe one deſperate knave amongſt them, made an attempt upon his perſon.

(x) Ovid Metamor.

(y) *Made a Saint it ſeemes for this ſervice*, p. 221.

(z) Thuanus hiſt. l. 50.

This ſaid, thoſe few particulars which you have to

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Sect. 2. shew, might very easily be granted, and doe no prejudice at all to the cause in hand: and it were not amisse to doe so, but that you falsifie your Authors with so high an impudence, in some of those particulars, which you have to shew. Your instance of an [a] Ancient *Marble Altar*, in the middle of the *Catacombe*, wee will freely yeeld you? for say you not your selfe, that it *was a place, in which the ancient Bishops of Rome were wont to retire themselves in time of persecution?* If so, it was well they had an *Altar*. Those were no times to be sollicitous about the placing of the same, as before we told you. Next in Saint *Peters* Church in the *Vatican* you have found an *Altar*, called *Altare Maggiore*; but the worst is, you know not where to place it. The Italian Authour whom you [b] cite, tels you *the posture of this High Altar, was in the midst of the Quire*: and yet *Chemnitius*, whom you cite p. 222. and allow of too, hath placed it *ante Chorum*, before the very Quire. This as you say, was not *observed by your former Author*; you say true indeed. Your former Author, if you report him right, hath placed it in *the midst of the Quire*, and therefore could not well observe that it stood before it. But stand it where it will, what are you the wiser? Doe you not finde in [c] *Walafridus Strabo*, that in this very Church there are many *Altars*, some placed towards the East, and some in other parts there of: *Altaria non tantum in Orientem, sed etiam in alias partes esse distributa.* And finde you not also in [d] *Chemnitius*, that in that very Church there are an hundred and nine Altars; and then no marvell if some of them stand in the middle of the *Quire*, and some before it. Nor doth *Chemnitius* say it of that *Altare Maggiore* which before you spake of, that it doth stand before

(a) p. 220.

(b) p. 221.

(c) de rebus Eccl. cap. 4.

(d) Examen Concil. Trid. pars. 4.

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before the *Quire*; but onely tels you, *Apud Altare ante Chorum*, that before the *Quire* there was an *Altar*. And which most clearely shewes your falshood, hee doth most perfectly distinguish that before the *Quire*, from the *high Altar* under which Saint *Peter* and Saint *Paul* lie buried, (which your Italian Authour speakes of) by the number of *Indulgences*. You might have spared *Chemnitius* well enough, for any service hee hath done you; but that you love to clog your margin. And for Saint *Peters Altar*, place it it where you will, either in the middle of the *Quire*, or before the doore, you cannot thence conclude that there was no High Altar anciently at the East end of the Church, no more than if a man should say, there is an *Altar* in the middle of King *Henry* the Seventh his Chappell at *Westminster*, *ergo* there is no *Altar* at the East end of the Quire. Cap. 8.

From [c] *Italy* your Bookes transport you into *Germany*, and there you heard another winters tale, of that alacrity which *Witikind* the *ancient Saxon* found in the face of *Charles* the Great, *when he began to approach that Table which was in the* midst *of the* Church. For this you cite *Crantzius in Metrop. l. 1. c. 24.* but there's not one word that reflects that way in all that Chapter, nor indeed could bee, if you marke it; the Emperour *Charles* being dead and buried Chapter 18. That which you meane is Chapter 9. (should not I now *beshrew you* for this mistake) and there indeed it is related in this sort: *Postea vero mensam adieras* Templo mediam, *ita hilari mihi conspectus es vultu, &c.* that the good Emperour changed his Countenance, at his approach unto the Table. How seated? *Templo mediam.* What in the mid- (c) p. 121.

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dle of the Church? I cannot tell you that. For then hee would have ſaid, *in medio Templi*, and not *Templo mediam*. The Table *Templo Media* was the *High Altar* out of queſtion, and ſtood as now it doth at the upper end of the Quire: and yet was *Templo media* juſt in the middle to the Church, or any man that comming from the lower end, did approach unto it.

(f) p. 222. Nor doth *Hoſpinian* tell us [f] as you make him tell us, that in the *Reformation* which the *Helvetians* made at *Tigure*, (ſo great a Clerke as you ſhould have called it *Zurick*) *An.* 1527. they found that in old time the *Font* had beene ſituated in that very place, where the *Popiſh High Altar* was then demoliſhed. *Hoſpinian* [g] onely ſaith, *Non obſcuris notis deprehenſum eſſe*, that it was ſo conjectured by certaine ſignes. And thinke you that thoſe ſignes might not deceive them. Beſides, *Hoſpinian* ſpeakes not of the *Popiſh High Altar*, but cals it onely the *High Altar*, *Altare ſummum*. *Popiſh* was foyſted in by you, to make poore men beleeve that all *High Altars*, were *ipſo facto*, *Popiſh Altars*, and therefore *ipſo facto*, to be demoliſhed. Such excellent arts you have to infuſe faction in mens mindes, as never any man had more. From *Germany* you paſſe to *France*, where you finde nothing for your purpoſe. You [h] are informed, you ſay, that *there they doe not faſten their High Altars to the wall; but the leſſer or Requiem Altars only*. I dare be bold to ſay, no man ever told you ſo: the contrary thereunto being ſo apparent; as I my ſelfe can ſay, of my owne obſervation. So that your generall being falſe, that which you tell us of the *rich Table* in the Abbie Church of *S. Denis*, will conclude no more, than your *Cathedrall Church at Dover*. And

(g) de Origine Altarium, ca. 6.

(h) p. 222.

yet

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yet you tell us falſe in that too. For that the Table is [i] not *layed along the wall, but ſtands Table-wiſe*, you find not in the *Theatre*, cited in the Margin: that you have added of your owne. Nor doth the Inſcription which you bring, prove that it ſtandeth *Table-wiſe*: for the Inſcription may as well fit an *High Altar* now, as a *Communion Table heretofore*. Beſides, how ever it [k] was uſed before, in caſe it be not uſed ſo now, it makes no matter how it ſtands. For if it bee a *Table* onely, a faire *rich Table* to feed the eye, and not imployed in any of their religious Offices: place it in Gods name how you will; and make your beſt of it having placed it ſo. [l] The *holy Altar in the ſame Church placed before the Tombe of Charles* the bald, *ſtands*, as you ſay, *in a manner in the midſt of that roome*. Not in the *midſt* expreſſely, but *in a manner in the midſt*. Neither ſo, nor ſo. For the ſaid *holy Altar*, as they call it, ſtands againſt the wall, part of the Chappell being behinde it, (a place appointed for the *Sacriſt*) according, as you cannot chuſe but have obſerved, in many of our *Cathedrall* Churches in this Realme. *And theſe* indedd, *are no ſtrange poſtures in that Countrey*; you ſay right in that: but very wrong as you intend it, as if it were not ſtrange in *France* to have the *Altars* ſtand in the midſt of their *Churches*. Both the *rich Table* that you ſpeake of, and the *holy Altar* as they call it, ſtand there no otherwiſe than other *Altars*, both in *France*, and elſewhere: which I can ſay of certaine knowledge, having marked them well.

(i) p. 223.

(k) *And by the inſcription, muſt needs have been uſed for a communion Table heretofore.*

(l) p. 223.

The other three rich Tables which you tell us of, [m] two of them in *Conſtantinople*, and one in *Rome*, conclude as little to your purpoſe: there

(m) p. 224. 225.

Sect. 2. beeing no proofe brought that they ſtood *Table-wiſe*, or were not *layed along the wall*; but onely your meere ſay-ſoes, and ſome bold conjectures. Nay it appeares moſt plainely, in that wherein you inſtance firſt, that it was made to ſtand againſt a wall, and in no place elſe. For it is ſaid of that *incomparable Lady Pulcheria*, and not *Pulchelia*, as you call her, the Emperours Siſter, that making ſuch a coſtly and magnificent peece of worke as the *Table* was: [n] ſhee cauſed to bee inſcribed on the *Front* thereof, that all might reade it, [καὶ ἐπὶ τοῦ μετώπου τῆς τραπέζης ὡς ἂν πᾶσιν ἔκδηλα ἦ] the purpoſe of the gift, and true intentions of the giver. Had it beene then the uſe of the Church in *Conſtantinople*, to place the *holy Table* like a Communion *Table*; no doubt but that ſhee ſhould have cauſed the ſaid *Inſcription* to bee made accordingly. Not on the *Front* thereof, for *Front* it could have none, except you pleaſe to call the narrow end by the name of *Front*, (as none will call it, if you doe not;) but round about it. And being inſcribed round about, it might as eaſily have beene read, the *Table* ſtanding *Table-wiſe*; as beeing on the *Front*, the *Table* ſtanding *Altar-wiſe*. So that you have found out an excellent Argument againſt your ſelfe: and wee thanke you for it. Your ſecond inſtance is [o] of a *Table*, ſent from *France*, by King *Pepin*, to the Pope, and dedicated to Saint *Peter*. How prove you that this *Table* was not made an *Altar*, nor placed *Altar-wiſe*? Marry ſay you, becauſe the Pope returned this Anſwer to the King, that on that very *Table* hee *had offered the ſacrifice of praiſe to Almighty*

(n) *Sozomen lib. 9. c. 1.*

(o) p. 225.

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Almighty God, for the prosperitie of his Kingdome. Cap. 8.
An admirable disputant. But good Sir, with your leave, might not the Pope *offer the sacrifice of praise to Almighty God*, on any thing but on that *Table*: or on that *Table* situate all along the wall, but in the posture onely of a *common Table*: or not upon that *Table*, changed into an *Altar*? I see you are excellent good at all things; but for *non-sequiturs*, a very *none-such*. For your last instance of the *holy Table offered* up by *Iustinian* in the Temple of *Sophia* in *Constantinople*; you build on this, that the Inscription on the same was ingraven γύρωθεν, round about it; and therefore could not have beene seene, had the said *Table* beene laied along the wall. Thus you couclude, and your conclusion, as it should, followes *deteriorem partem*, in the worst sence too. Your *Circuit*, and your γύρωθεν have beene scanned already. Nor can you prove by γύρωθεν that the inscription on the Table went quite round about it. It might bee done ἐν γύρῳ and not *circum-circa*. Cannot you walke ἐν γύρῳ about an *Altar*, or, if that word offend you, about a *Table* placed against a wall, backwards and forwards, from the extreme corner on the North-East, to the extreme corner on the South east, and yet not walke quite round about it, in a perfect circuit? if no, you understand not what you meane when you say ἐν γύρῳ. if yea, then you may finde how the inscription might bee engraven γύρωθεν on *Iustinians Table*, and yet the *Table* stand all along the wall. You see I hope, by this time, the exceeding weakenesse of your cause as other men may see by this, the extreme foulenesse of your carriage, in the handling of it.

Sect. 2. But to what purpose tell wee you, of what you see: who being nor blinde, nor *blinker*, as you make the Doctor, doe shut your eyes most wilfully that you may not see; or rather see too well, but will dissemble what you see. Great paines assuredly you take to prove that the *Communion Table* ought not to stand at the upper end of the *Chancell*: and that it is against the *Liturgie* and *Canons* of this Church, against the practice of antiquitie, yea and against the usage in the Church of *Rome*, to place it so. And which is yet more strange, you cast a scandalous staine on them which opine the contrarie, as if they were of very desperate faith, and corrupt affections. For p. 76. you fling a jealousie abroad, as if in placing the Communion Table *Altarwise, they meant somewhat else, than for feare of our gracious King they dare speake out*: the *Masse* at least, no question, who can take it otherwise. And worse than so, p. 204. you tell us, that these *new Reformers, though they prepare and lay grounds for the same, dare not (for feare of so many Lawes and Canons) apparently professe their* Eleusinian Doctrines: and that *they are busied as yet, in taking in the outworks, that that being done, they may in time have a bout with the fort it selfe*: With spight and calumnie enough. One that should read these passages, would thinke that your selfe did place a great deale of religion, in these outward matters: yet such is your ill-luck, or want of memory, or somewhat which is worse, that you confesse in other places, that placing of the *holy Table* in the upper end of the Chancell, is of a very meane and inferiour qualitie; not to bee stood upon or gainsaid, if it bee required. For p. 67. you declare your selfe, that *you would not advise any Clergie-man of what degree*

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degree ſoever, to oppoſe his Ordinary, either in this or any other particular of ſo low a nature. So low a nature, marke you that; and then conſider with your ſelfe, how little cauſe you had, to take ſo much paines to ſo little purpoſe; but that you have a minde to diſturbe the Church, that you may fiſh the better in a troubled water. So for the *writer of the letter*, hee ſignifieth unto the Vicar, [a] that the ſtanding *of the Communion Table, was unto him a thing ſo indifferent, that unle eoffence and umbrages were taken by the towne againſt it, hee would neither move it, nor remove it*. And you your ſelfe have brought him in *diſcourſing* with the men of *Grantham, of the indifferencie of this circumſtance in its owne nature:* as in another place [b] you make his *Lordſhips opinion to bee very indifferent*, in the ſaid placing of the Table, how ever the *Rubrick of the Liturgie* did ſeeme *apparently to bee againſt it*. Nor is he onely ſo reſolved in point of judgement, but hee is poſitive for the ſetting of it *Altar-wiſe*, in point of practice: [c] the *Table*, as you tell us, *in his Lordſhips private Chappell being ſo placed, and furniſhed with Plate and Ornaments above any t e* poore Vicar *had ever ſeene in this Kingdome, the Chappell Royall onely excepted*. A ſtrange tale to tell, that for the placing of the Table *Altar-wiſe*, the *Rubricke* ſhould beeſo apparently againſt it; and yet his *Lordſhips opinion ſhould be ſo indifferent in it:* his practice peremptorie for the *formes* obſerved in the *Royall Chappell*; and yet that you ſhould bee *allowed* and *licenſed* to write kim kam, ſo flatly contrary to that, which in his owne houſe he approves and practiſeth. More ſtrange that you ſhould take this paines to falſifie your Authors and diſturb the peace and uniformitie of the Church, in matters of

(a) *Holy Table*, p. 12.

(b) *Againſt the which he conceived the* Rubrick *to be very apparent, but his Lordſhips opinion to be very indifferent*. p. 12.

(c) Ibid. p. 12.

Sect. 2. of ſo *low a nature*; wherein you would have *no man* diſobey his *Ordinarie*. Were you not taken with a *ſpirit of giddineſſe*, wee ſhould have found ſome *conſtancie* in you, though but little truth, But thus you deale with us throughout your Booke; and wander up and downe, you know not whither: the biaſſe of your judgement drawing owne way, and your zeale unto the faction, pulling you another way. It ſeemes you have beene much diſtracted, *aliudque Cupido, mens aliud ſuadet*: and you are ſtill irreſolute what to doe, or thinke. Though for the preſent fit, like the madde woman in the Poet, you ſet upon the buſineſſe with a *video meliora proboque*: but will *deteriora ſequi*, doe wee what wee can. In which madde mood no wonder if you fall into many impertinencies, and extravagancies, to which now wee haſten: and having made a full diſcovery of you in them, will conclude the whole.

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SECTION III.

CHAP. IX.

A briefe ſurvey and cenſure of the firſt ſervice of *Extravagancies*, in the *holy Table*.

The Miniſters extravagancies, *one of the greateſt part of his whole diſcourſe. His ignorant miſtaking in the* Mathematicks *concerning the inventions of* Euclide, Archimedes, *and* Pythagoras. *The* Miniſter *faulters in the originall of* Epiſcopall *authority. His bringing in of* Sancta Clara, *and* Sancta Petra, *for the Iingle onely. The Miniſter miſtakes the caſe of the* Germane Prieſts. *His cavils at the* forme of Prayer *before the Sermon; and turning towards the* Eaſt *in the Act of* Prayer. *The Miniſters ignorant endevours to advance the authority of the* Archdeacons. *The Miniſter miſtaken in the* Diaconicon. *What the* Diacony *was, and that it addes but little to the dignitie of* Archdeacons, *that the old* Deacon *had the keeping of it. The Miniſter abſurdly ſets the* Deacon *above the* Prieſt. Portare Altare, *not an honour in the firſt* Deacons, *but a ſervice onely. The little honour done by the Miniſter to the* Arch-deacons, *in drawing downe their pedigree from the*

firſt

Sect. 3. *first* Deacons. *The Miniſters ignorant miſtake in his own word* utenſil. *The Minſter ſubjects the* Prieſt *to the authority of the* Churchwarden, *and for that purpoſe falſifieth* Lindwood. *His ignorant derivations of the preſent* Churchwarden *from the old* Oeconomus. *The Miniſter endevours to exclude the* Clergie *from medling in ſecular matters; and to that end abuſeth the authoritie of the ancient Fathers. His ignorance in the* Catachiſme, *and confident miſtakes in that. His heartleſſe plea for* bowing at the name of IESUS.

(a) καὶ παντὸς ἁπλῶς γράφων in vit. Chryſ.

LAertius tels us of *Chryſippus* the Philoſopher, that being a great Writer [a] he tooke up every thing that came in his way, πλείστη τε τῶν μαρτυριῶν παραθήσει χρώμενος: and ſwelled his Books with teſtimonies and quotations, more than needed. And thereupon *Apollodorus* the *Athenian* uſed to ſay, that taking from *Chryſippus* writings, τὰ ἀλλότρια, all that was either not his owne, or at all nothing to his purpoſe; κενὸς ἂν αὐτῷ ὁ χάρτης, his Papers would be emptie of all manner of matter. Our *Miniſter of Lincoln* Dioceſe is much like that Author. To make his Book looke big upon us, hee left out nothing that hee met with in his own collections; or had beene ſent in to him by his friends to ſet out the worke: and that it might appeare a moſt learned piece, hee hath dreſſed up his margin with quotations of all ſorts, and uſes. But with ſo little judgement and election, that many times hee runs away ſo far from his mayn buſineſſe, and from the Argument which hee took in hand; that wee have much adoe to finde him. And ſhould one deale with him, according to the hint that wee have given us of *Chryſippus*; wee ſhould find ſuch a full in the

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he mayn bulk of his discourse, that the good man would have a very sorry frame, to support his *Table*. Such and so many are his *impertinencies*, and *vagaries*; that the least part of all his worke is the *holy Table*, though that were onely promised in the *Title*: and wee may say thereof in the Poets language, *Pars minima est ipsa puella sui*; the dresse is bigger than the body. Howsoever, that we might not seem to have took all this paines, in a thing of nothing; I have reduced into the body of this answer, what ever of him I could possibly bring in, though by head and shoulders: leaving the rest of his untractable extravagancies, such as by no meanes could bee brought into rank and order, to bee here examined by themselves. In marshalling of the which I shall use no method, but that which himselfe hath taught me; which is to ranke them as I finde them, and as they crosse mee in my way: taking them page by page, as they are presented to my view; or dish by dish, as hee hath set them before us. If you finde anything of the *changeling* in him, or that his παρεργον do not prove as full of ignorance and falshood, as his ἔργον is: I should conceive my time ill spent, in tracing him up and down in so wild a *Labirinth*. Besides, we have in these *extravagancies* or *vagaries*, some fine smacks of *Puritanisme*, purposely sprinkled here and there to sanctifie and sweeten the whole performance; and make it *ad palatum* to the *Gentle Reader*. Begin then my dear brother of *Boston*, and let us see what prety tales you have to tell us, for entertainment of the time, by way of *Table-talke*: for justifying as you doe, the *sitting* of some men, at the holy Sacrament, I must needs thinke you have invited us unto a *Common*, not an *holy Table*. Cap. 9.

And I

Sect. 3. And first to passe away the time till your meate comes in, you tell us two or three stories, (c) of *Euclide*, and his finding out of the *Iacobs staffe*, of *Archimedes* and his εὕρηκα, when being in a brazen Lavatory, hee had found the *Coronet or circumference of the vessell*: and finally of that *sad youth Pythagoras* (d) who having found in a *Diagram an equalitie of some lines in a right angled triangle, downe went a whole Oxe to the Gods, for the Inspiration.* These are hard words beleeve me, and you do very ill to talke in such a *canting* Language, and that to poore unlearned (e) *people*, which are no *Geometricians*: but farre worse trust mee, to betray your ignorance in so fowle a manner, to those that can detect you for a most *confident ignaro*, to trifle thus in matters which you understand not. It is a good rule and an old, *in mathematicis aut scire oportet, aut tacere.* But you that never cared for any rules, will not care for this. *Incomparable*, you say, (f) *was the delight of* Euclide, *when hee had found how to make but a Iacobs staffe.* I pray you, good Sir, who told you that *Euclide* made the *Iacobs staffe?* If it was *Iacobs staffe*, as you say it was; it could not be of *Euclides* making. And I would pray you next to tell me, why naming it a *Iacobs staffe*; you put Διοπτρικὰ in the *margin.* Think you Διοπτρικὰ signifies a *Iacobs staffe?* the word you cite from *Plutarch* where indeed it is; but a judicious and learned *Mathematician*, as you seem to be, would have considered with *Xylander*, that Διοπτρικὰ, is *vox nihili*, no word at all, a mistake meerly of the *transcripts.* The if you read Διοπτρικὰ, as the learned doe, it might be certainly a work containing some *practicall Theoremes* wrought by the *Quadrant* or *Astrolabe*, as well as the *Iacobs staffe.* And then againe, if

(c) Pag. 50.

(d) Pag. 51.

(e) *And that with people that are no Geometricians. p.* 52.

(f) Pag. 50.

Euclide

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Euclide wrote such *Theoremes*, it followes not that therefore hee found out the *Instrument*. Many have told us of the use, but not found out the Authour of it: [g] though *P. Ramus* would have told you, had you asked the question, that it was called *Iacobs staffe*, *Tanquam à sancto Patriarcha illo olim inventus*. However, were the difficulties more, and more debated by the learned in those noble studies, that's all one to you. For like a bold *Adventurer*, you clap it downe a *Iacobs staffe*, in the Text, and τὰ διοπτρικὰ in the *margin*: and then deride both it and them, as being [h] but a *twelve-penny* matter, not worth the speaking of. Cap. 7.

(g) Geometr.

(h) *which notwithstanding I can buy for* 12. *pence.* 50.

From *Euclide* on to *Archimedes*, who washing in a *brazen Lavatorie*, cryes out hee *had found it*. What had hee now found? ἐκ τῆς ὑπερχύσεως τὴν τοῦ στεφάνου μέτρησιν, saith your *margin* rightly: but very wrongly you translate it, and tell us it was nothing but the *Coronet or circumference of the vessell*. What will you give mee to relate the story? Will you assure me on your word, though not worth the taking, that you will never meddle with the *Mathematicks*, without further studie? Well then, thus it was. *Hiero* King of *Syracusa*, put out a Crowne to making, of pure gold: and the *Artificer*, like a knave, mixed some silver with it. This being informed of, *Hiero* would faine know, how much gold had beene taken out, and how much silver put in: and desired *Archimedes* to invent some way for the discoverie. Hee, at a certaine time going into his *Bath*, observed a quantity of the water to over-flow according to the bigness of his bodie; whereby hee presently conceited a device to solve the Kings *Probleme*, and cryes out, *I*

(i) Vitruv. l. 9. cap. 3.

have

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have found it: i. e. a way to discover the *Artificers* theft by the proportion of the water over-flowing; or in the words of your owne Author, did you understand him, μέτρησιν τῦ στεφάνυ, a way of measuring the Kings Crowne, which hee did accordingly: and you, if you were *idoneus Auditor* might bee taught to doe it by the common rule of alligation. I see you understand the *language*, as you doe the *Mathematicks:* and to betray your ignorance in both at once, must needs interpret μέτρησιν τῦ στεφάνυ the *Coronet or circumference of the vessell.* He found [k] a *Coronet* of gold, when hee cried out εὕρηκα: though the invention was not worth a Tester as you tell the storie.

(k) *His men thought hee had found a Coronet of gold, and it was nothing but the Coronet or circumference of the vessell.* p. 50.

But the sad *youth Pythagoras went beyond them all.* Did hee so indeed? And so doe you too in relating what hee invented. It is your master-peece of *Ignorance*; not such another to bee found in all the Countrey. But what did hee? Marrie, say you, *having found in a* Diagramme *an equalitie* of *some lines* in *a right-angled triangle, downe went a whole Oxe for the inspiration.* What said you, an *equalitie of some lines?* How many were they for a wager? There are but three in all: a *triangle* can have no more. One is not *some*; and all the *lines* in a *right-angled triangle* cannot bee equall, by no meanes: it is both false in the Art, and utterly would take away that excellent invention of *Pythagoras.* If then all three cannot have this *equalitie*, nor any one of them in it selfe; it must bee either two or none: you needed not have kept aloofe with your equalitie of some lines. And to say truth, it is of none. For this invention of *Pythagoras*, respects not any equalitie or inequalitie of the *lines* or *sides* in a right-angled triangle; but it [l] enquires the δυνάμεις

(l) Euclide, l. 1. Sect. 47.

or

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or power of theſe lines: and it demonſtrates the ſquare deſcribed upon the line *ſubtending* the right Angle, to bee ever equall to the ſquares of both the other compounded. Would you be made to underſtand this? then let us take a triangle whoſe ſides are rationall, and explicable by numbers, 3. 4. and 5. will conſtitute ſuch a right angled triangle: whereof let 3. & 4. be the ſides, comprehending the right angle, and 5. ſubtend it. The ſquare of 5. is 25. and that is equall to the ſquares of 3. & 4. compounded. But never a one of theſe ſides is equall to another, and why then doe you talke ſo ignorantly of the *equality of ſome lines in a right angled triangle?* Now did you either underſtand the invention it ſelfe, or elſe what admirable uſe is made thereof in all the practice of *Geometry*, you would not grutch *Pythagoras* an *Hecatombe*; a poore *Oxe* was nothing: although as you moſt ignorantly have ſet it downe, an *Oxe* had beene too much by halfe; A *calfe* had beene enough to offer for ſuch a *Bull*. Not ſuch a [m] *Pious Bull* indeed, as you have found out for the Doctor; but a prophane, a Gentile, and a *Pagan Bull*.

(m) V. p. 104. *of the holy Table.*

Your next *vagarie* is, about *Epiſcopall* juriſdiction; which we have met withall already, as it related unto practice, and the point then in hand betweene us: but wee muſt here conferre a little, about the *inſtitution* of it. This you touch very gingerly; and ſo, as one may ſee, you have a good mind to betray the cauſe. The *reverend Ordinaries*, and *their calling are founded* (as you [n] ſay) *upon* Apoſtolicall, and (*for all the eſſentiall parts thereof*) *on* divine *right*. The *Reverend Ordinaries?* And why not rather, I beſeech you, the *Reverend Biſhops?* Is the word *Biſhop* ſo diſ-

(n) pag. 64.

Sect. 3.

taſtefull to your holy brethren, that you dare not uſe it? Or do you thinke, you ſhould be out of credit with them, did you affirme in plaine and poſitive termes, that Biſhops are of *Chriſts* inſtitution, and *de jure divino?* It ſeemes you doe: and therefore in your *Quo warranto*, you ground their calling on *Apoſtolicall* and upon *divine* right. On *Apoſtolicall* in the firſt place, as being none of Chriſt our Saviours Inſtitution, but onely founded by the Apoſtles, in their adminiſtration of the publicke government. The *Ius divinum* comes after, *in ſecundis*, but upon the ſecond: and that in ſome *eſſentiall parts thereof*, but you know not what. I hope there are not many *Miniſters* in *Lincolnſhire*. of this opinion. For let the Biſhops ſtand alone on *Apoſtolicall right*, and no more than ſo, and doubt not but ſome will take it on your word, and then pleade accordingly; that things of *Apoſtolicall inſtitution*, may be laid aſide. Where are their Eccleſiaſticall [o] widdowes; what ſervice doe the *Deacons* [p] at the *Table* now; how many are there that forbeare [q] from *bloud*, *and things ſtrangled?* Therefore away with *Biſhops* too, let all goe together. And this I take it, is your meaning, though not as to the Applicatiõ, yet as to the ground of the Application. I am the apter to beleeve it, becauſe when Biſhop *Andrewes* ὁ μακαρίτης had learnedly aſſerted the *Epiſcopall Order* to be of *Chriſts* Inſtitution, I have heard that ſome good freind of yours who was then *in place*, did ſecretly intercede with King *Iames* to have had it altered; for feare, forſooth, of offending our neighbour Churches. This feare you are poſſeſſed with alſo: and therefore waive not only the name of *Biſhop*, but the maine ground worke

(o) 1. Tim. 5.
(p) Acts 6.
(q) Act. 15. 20.

and

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and foundation upon which they ſtand: Nay by this note of yours, Archdeacons hold by as good a claime as the *Biſhops* doe. For being ſucceſſours, as you ſay (r) to the *primitive Deacons*, who were ordained by the *Apoſtles*, and *Ordinaries* too, they know that too well: what lets, but that they meane themſelves for thoſe *Reverend Ordinaries*, which were ordained on *Apoſtolicall*, and (*for the eſſentiall parts* of their office) on divine right alſo. Here is *T. C.* and *I. C.* and who elſe you will; *new England in the midſt of old.* Yet all this while you are moſt *orthodox in doctrine*, and *conſonant in diſcipline to the Church of England.* Cap. 9.

(r) pag. 79.

Having thus founded the *Epiſcopall calling* on *Apoſtolicall* authoritie, your next vagarie is upon the Doctor, for ſetting up the *Vicar* above his *Ordinarie*. How truly this is ſaid, wee have ſeene alreadie. And then you adde, that theſe *judicious Divines* that *tamper* ſo much in *doctrine* with *Sancta Clara*, and in *diſcipline* with *Sancta Petra*, will in the end prove *prejudicious Divines to the eſtates of Biſhops*. Here is a fine *jingle*, is it not, to make ſport for *boyes?* who cannot but applaud your wit, for bringing *Sancta Clara*, and *Sancta Petra*, in a ſtring together. For, good Sir, tell me in a word, what other uſe was there of *Sancta Petra*; but that you love to play and dally upon words and letters? In all his booke, being in all 27. Chapters, what paſſage can you finde that tends unto the prejudice of Biſhops? Or how doth the poore Doctor, or any of thoſe whom with ſo high a ſcorne you call *Iudicious Divines*, complie with any man that doth? Your *Sancta Clara*, and *Sancta Petra* make a pretty noiſe; but it is onely *vox, & præterea nihil.*

(f) pag. 71.

Sect. 3. The Doctor thus ſhaked up, you goe on againe unto the point of *Iuriſdiction*; in which you ſpend two leaves together, but not one word unto the purpoſe. (t) pag. 72. You tell us [t] that of old, ſome Prieſts of *Germany* were reprehended by Pope *Leo the Great*, becauſe they did preſume in the *abſence* of their Biſhops, *Erigere Altaria*, to erect *Altars*: then, that (u) pag. 73. [u] a ſingle Prieſt, *quà talis*, hath *no key* given him by God or man, to *open the doores of any externall Iuriſdiction*, (x) pag. 71. that [x] no man ſhould *preſume to diſpoſe of any thing belonging to the* Church *without the Biſhop*. What needed this adoe, when neither, as you know your ſelfe, the Vicar ever did intend to build an *Altar*: nor is it as you ſay your ſelfe in any of the Biſhops powers to doe it if they were ſo minded. So farre are you from giving way, that *Biſhops, of their owne* (y) pag. 67. *authority*, may erect an *Altar*: [y] that you denie them any authoritie of their owne, to tranſpoſe a *Table*. Nor doe you rightly ſtate the caſe, in Pope *Leo* neither. The buſineſſe was not, as you dreame, that there were ſome *Prieſts* in *France* or *Germany*, that encouraged thereunto by the *Chorepiſcopi*, or *Countrey Suffragans*, did preſume in the *abſence* of their Biſhops, *Erigere Altaria*, to erect *Altars*. No ſuch matter verily. The thing that *Leo* was offended at, was that ſome Biſhops of *France* and *Germany*, did often-times appoint their Chorepiſcopi (who [z] by the *Canons* of ſome Councels were no more than Prieſts) or ſometimes others which were ſimply Prieſts, to ſet up *Altars* in their abſence; and to *hallow* Churches: *Qui abſente Pontifice Altaria erigerent, Baſilicaſq; conſecrarent*. As his words there are. The Biſhops were in fault here, not the Prieſts: and you

(z) Qui juxta Canones Neo-Cæſarienſes ſive ſecundum aliorum decreta patrum, iidem ſunt qui & Presbyteri, Ep. 88.

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you as faultie full as they, to raiſe a ſcandall both on them, and the poore Vicar, in things of which they were not guiltie. So that this needleſſe diſputation might have beene laid by, but that it is your faſhion to wheele about, that being gotten on the right ſide, you may ſhew your learning. For having ſtore ſent in from ſo many hands, you think it would be taken for a great diſcourteſie, if you would not ſpend it. Cap. 9.

Your next vagarie is about *formes of Prayer*; at which you have an evill tooth, that bites cloſe, but deepe. The 55. *Canon* hath preſcribed a forme of prayer, before the Sermon, according to the forme of *bidding of prayers*, preſcribed and practiſed in the reignes of King *Henry* the eighth, King [a] *Edward* the ſixth, and Queene *Elizabeth*. This you turne off with a backe blow, as if you ſtrooke at ſomewhat elſe: and in a word or two give a faire *Item* to your brethren, to uſe what formes of prayer they liſt, with a *non-obſtante*. It *ſeemes by you* (ſay you unto the Doctor) *That we are bound onely to pray*, but *not to ſpeake the words of the Canons*, i.e. (for ſo muſt be your meaning) as little bound to the one as unto the other. No man conceives that hee is bound to uſe in other things no other words than the *Canons* uſe, becauſe there is no *Canon* that requires it of him: and by your rule we are not *bound* unto the formes of praier in the *Canon* mentioned, although the *Canons* doe require it. Now as you fling aſide the *Canon*, and leave your *Clergie-friends* a liberty to pray *what* they liſt: ſo in another place, you caſt aſide the Churches cuſtomes, and give a liberty unto your *Lay-brethren* to pray *how* they liſt. It is an Ancient cuſtome in the Church of *England*, that in the times of prayer

(a) *See the Injunctions of K. Ed. 6. Qu. Eli. and* Latimers *Sermon to the Convocation.*

Sect. 2. in the Congregation, wee turne our faces to the East. This many of your friends dislike, and it is reckoned by *H. B.* [b] amongst those *Innovations*, which hee doth charge upon the *Prelates*; as if it were (forsooth) a *tying of God to a fixed place*. It seems you were agreed together, hee to invent the charge, and you to furnish him with Arguments, to confirme the same. This makes you farre more like *Chrysippus*, than before you were: of whom [c] *Laertius* doth informe us, that whosoever it was that found out the *Dogmata*, τὰς ἀποδείξεις αὐτὸν εὑρίσειν, he had an excellent Art of finding proofes to make it good. Now to make good this charge of your friend *H.B.* you tell us [d] that it is a *Paganish thing to make God more propitious in any one corner of the world than hee is in an other*. For this you cite these words of *Minutius Felix*, viz. *Deo cuncta plena sunt. Vbique non tantum nobis proximus, sed infusus est.* But gentle Sir, those words are spoken in the Author, not in relation unto the placing of the *Altars*, or to the peoples turning of themselves in the *Act of Prayer*: but to the point of having *Temples*, *i.e.* such *Temples* as were then in use amongst the *Gentiles*, for the immediate and locall habitations of their God. Which being as hee saith, unnecessarie in regard that God was every where, and filled all things with his presence; was a good answer to the Argument that *Cecilius* used: but very ill brought in by you, upon no occasion, Onely you please to intimate unto your dependants (who understand your meaning at halfe a word) that as they may pray *what they will*, for all the *Canon*; and *how they will*, for all the *Custome*; so they may pray also *when* and *where*

(b) *In his late Sermon. p.* 129.

(c) In vita Crysippi.

(d) p. 219.

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where they will, for all our *Churches*. Excellent Doctrine, credit mee, not a *New-Englander* of them all, could have done it better. Cap. 8.

From your unneceſſarie diſcourſe about the juriſdiction of Biſhops, and theſe *back blowes* on the by, wee muſt next follow you unto a more unneceſſary, about the Office of *Archdeacons*; which they that perhaps ſent you in your notes, deſired to have extreamely heightned; but all the proofes they bring to exalt the ſame, tend to the diminution of it. Now for the finding out of that authoritie, which you aſcribe to the *Archdeacons*, or rather they unto themſelves, you goe as high as the *firſt Deacons* (o) (whoſe *ancient power*, you ſay, is now *united and concentred* in that of theirs;) and tel us many things that before we knew not. Firſt, take it as we will, that the "*very Altar it ſelfe with the Raile about it*, hath beene "termed in ancient Councels, the *Diaconie*, as a "place belonging (next after the *Biſhop*) to the care "and cuſtodie of the *Deacon* only. Secondly, that it is "affirmed by an ancient *Councell*, that the *Prieſt* can "boaſt of nothing that he hath in generall, but his "bare name, not able to execute his very Office, with-"out the *autority, and miniſtery* of the Deacon. Third-"ly, that in a *Precedent* of this very particular, it was "the *Deacons* office, *portare*, to *move* and *remove the* "*Altar*, and all the implements belonging thereunto, "as ſaith Saint *Auſtin*. And thereupon you draw "this inference, that from theſe *firſt Deacons to our* "*preſent Archdeacons*, Incumbents have beene exclu-"ded from medling with the *utenſils* of the Church, "or Ornaments of the *Altar*: and for the proofe "hereof, you tell us in the *Margin* out of *Lindwood*,

(o) pag. 79.

Sect. 3. that they (the Archdeacons) have in charge *omnia ornamenta & utenſilia Eccleſiarum.* This is a compound diſh, and was parhaps ſerved in for an *olla podrida*, or the *Grand Sallet* of the Feaſt: and therefore that we may the better judge of the ingredients, wee will taſte them ſeverally.

And firſt you ſay, the very Altar it ſelfe with the raile about it, in ancient Councels hath beene termed the *Diaconie.* This is the firſt *Caper* in your *Sallet*, and it taſtes very high indeed; as high as the Councell of *Laodicea*, which was before the famous Synod of *Nice.* Now in this [f] Councell it is ordered ὅτι οὐ δεῖ ὑπηρέτας ἔχειν χώραν ἐν τῷ διακονικῷ καὶ ἅπτεσθαι θεσπτικῶν σκευῶν. that no inferiour Miniſter ſhould have place in the *Diacony*, and touch the holy veſſels, or the *holy utenſils.* This *Canon*, afterwards was [g] incorporated into thoſe made in a Councel held at *Agatha* or *Agde*, in *Gaul Narbonnoyſe*, an. 506. in this forme that followeth, *viz. Quoniam non oportet inſacratos miniſtros licentiam habere in ſecretarium (quod Græci diaconion appellant) ingredi & contingere vaſa Dominica.* Now in all this you are miſtaken very fouly: no man ever more. For neither was the *Diaconion*, the place between the wall & rail, where the *Altar* ſtood: nor do thoſe *Canons* give the *Deacon* any dignity above the *Prieſts* as you intend it. The *Diaconion*, or *Diaconicon* (as the old tranſlation in *Binius* reads it) or the *Diaconie*, as you call it doth ſignifie the *Veſtrie*, & not the *Altar place*: a roome appointed for the keeping of the ſacred *utenſils*, not for the miniſtration of the holy *Sacraments.* And it was called *Sacrarium* alſo, as being the repoſitory of the *hallowed* Ornaments: from whence wee have the name of *Sacriſt*, to whom the keeping

(f) Can. 20.

(g) Concil. Agathenſ. Can. 66.

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keeping of the ſame was in fine committed. That living magazin of Learning, Sir *Henry Spelman*, [h] could have told you this; *Diaconion & Diaconicum, locus in circuitu Eccleſiæ conſervandis vaſis Dominicis, & ornamentis Eccleſiæ deputatus; alias Secretarium, alias Sacrarium*: and this he ſaith with reverence to this very Councel of *Laodicea*, which you build upon. Then there's *Ioſephus Vice Comes*, whom you have magnified to our hand for *the* [i] *moſt learned in our age of all that have dealt with Rites and Ceremonies*; who affirmes the ſame. For ſpeaking of the Councell of *Agatha* or *Agde*, the ſecond of the two to which you referre us, [k] he doth reſolve of *Secretarium*, which is there ſaid to be called *Diaconion* by the *Grecians*, that it is the *Veſtrie: Secretarium i.e. locum ſacris aſſervandis præſtitutum*, as he there informes us. Nor can it but ſeem ſtrange to any man that hath his wits about him as hee ought to have, that the Altar with the *raile* about it, or the Altar *place*, ſhould be entituled the *Diaconie*; wherein the *Deacons* had ſo little, if at all any thing to do. But were it ſo as you would have it, yet were this litle to the honour of the *Archdeacons* office as now it ſtands; and very much unto the *Prieſts*. All that is given the *Deacons* here, is but a truſt committed to them above thoſe other Miniſters which were *inſacrati* (as the later of your councels cals them) not yet admitted unto any of the holy Orders, or to them onely of the loweſt or inferiour ſort, which are not properly to be called *Orders*, but rather preparations to them. The waſhing of the plate, and laying up the ſacred *utenſils*, in their proper places, was not conceived to be a fitting ſervice for ſo high a dignitie as the holy *Prieſthood*: and therefore

Cap. 9.

(h) in Gloſſa 100.

(i) pag 219.

(k) de miſſæ apparatu, l. 6. c. 4.

Sect. 3. therefore was put off to them, who being *in ordine ad ſpiritualia*, in ſome degree or way unto it, were thought moſt fit, to undertake it. So that this charge was plainely caſt upon the *Deacon*, rather to eaſe the *Prieſt*, and for the honour of his calling; than to give any place or priviledge unto the *Deacon*, (who, as you might have ſeen in the [l] Canon next before, was not to ſit down in the preſence of the *Prieſt* without ſpeciall leave) to perk before him. And you have done your Biſhop but a ſorry peece of ſervice in giving him [m] a part of ſo meane a charge, which was conceived to be unworthy of a common Prieſt. *Pol me occidiſtis amici, Non ſervaſtis, ait.*

(l) ὅτι δὲ δεῖ διακονεῖν ἕμπροσθεν, πρεσβυτέρου καὶ ἐπισκόπου &c.

(m) Next after the Biſhop, p. 79.

Now as in that that went before, you have betrayed your ignorance, and too great want of *knowledge* in *Antiquitie*; ſo in the next which now ſucceedes, you have betrayed a greater want, which is want of *honeſtie*. You tell us that the *Prieſt* can *boaſt of nothing that hee hath in generall, but his bare name; and that he is not able to execute his very office, without the authority and miniſtery of the Deacon.* Without the *authority of the Deacon?* that were brave indeed: fit to be ſaid by none but ſuch a *Miniſter* as you, who care not what you ſay, ſo you may be heard. The practiſe in [n] *Ignatius* time, was οἱ διάκονοι ὑποτάσσονται τῷ πρεσβυτέρῳ, that *Deacons* ſhould bee ſubject unto the *Prieſts*: but ſee how ſtrangely things were turned in a little time; the *Prieſts* are now brought under, & forced to yeeld unto the *Deacons*. Good Sir, where may one reade of ſuch a Law? Not in the Councell of *Aquiſgrane*, or *Aken*, I am ſure of that, though thither you referre us in your marginall note. In all that Canon which you cite, the

(n) Ad Tarſenſ.

Deaconſhip

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Deaconſhip is deſcribed as a place of *miniſterie*, & not of dignity. *Ipſi enim* (o) *clara voce in modum Præconis admoneant cunctos.* The *Deacons*, as their Office is there deſcribed, do like ſo many cryers call upon the people to pray, to kneel, to ſing, to be intent unto the Leſſons: they call upon them alſo, to let their eares be open to the Lord their God, and are deſigned to read the Goſpel. Then ſollowes that which is preſented in your margin, *ſine ipſis ſacerdos nomen habet, officium non habet*, that without them the Prieſt may have a *name*, but not an *office*: that is, their *miniſtery*, and *attendance* was ſo neceſſary, that without them the *Prieſt* could not do his duty. Say then according to the *Canon*, that the *Prieſt* was not able to execute his very *Office* without the *miniſtery* of the Deacon: and you ſay very well, none will taxe you for it. This toyſting in of their *Autority*, was a trick of yours, one of thoſe many tricks you have playd ſo often. And you may now conclude as well, that in ſome greater Churches, here in *England*, the *Prieſt* is utterly unable to execute his very office without the *autoritie* of his *Clerk*, or *Curate*, becauſe he cannot doe it ſo conveniently, without their *miniſteries*: as that the *Prieſts* in thoſe daieswere an emptie name, and could not ſtir a foot in the diſcharge of their imployments, without *autority* rom the *Deacon*.

Cap. 9.

(u) Concil. Aquiſgranenſ. Can. 7.

That which you bring us from Saint *Auſtin*, makes the matter plainer, plainer I mean as to the *Prieſt*; and ſets the *Deacon* in his owne place, a faire deale below him. It was the *Deacons* office (as you (P) informe us from Saint *Auguſtine*,) *portare*, to move and remove the *Altar*, and all the implements therunto belonging. What then? Therefore the *Prieſts* were not to meddle with the *Altar*, either to *move* it, or *remove* it: that

(P) pag. 79.

appertained

Sect. 3. appertained unto the *Deacon*. But good Sir, let mee aske one question? Did this removing of the *Altar* belong unto the Deacons, *Ministerialiter*, or *Autoritative*? You cannot say, that it belong'd unto them, *Autoritative*: because you said before, that it belonged to them *next after the Bishop*. All the autority then (if your selfe say true) was radically in the Bishop; the *Deacon* only *moved*, as hee was directed. And then I would faine know, whether you thinke that this *removing* of the *Altar* was so high an honour; that the poore Priests durst not look after it, or aspire unto it. You must needs say you thinke so, though you know the contrary, or else this tale of *moving* and *removing Altars*, were ridiculous non-sense. Now therefore looke upon your Autor, and hee will tell you for your learning, that it

(q) Quæst. ex utroque 101.

"is quite contrarie (q) *Quæ audacia est Presbyteris ministros ipsorum pares facere? &c.* What a "strange boldnesse is it, saith the Father; that any "man should fancy an equality between the *Priests* and "their owne *Ministers*? what rash presumption may "we thinke it to compare the *Priests*, unto the *Porters* "of the *Tabernacle*, and of the vessels of the same, and "such as were imployed about cutting wood. The "Deacons in the Church of *Rome*, though somewhat "sawcier than they should be, do not presume to sit in "the Congregation: and if they do not execute all *mi-* "*nisteriall* duties, it is because there are so many *Clerks* "besides them. *Num utique & Altare portarent, &* "*vasa ejus, & aquam in manus funderent sacerdoti,* "*&c.* For otherwise, saith hee, they were to carrie or "*remove* the *Altars*, with all the *utensils* of the same, "and to bring water for the Priest to wash his hands, "according as it is in other Churches. What thinke

you

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you now? is the removing of the *Altar* so high a dignity, as you would make the world believe? If yea, how much more excellent were the *Priests*, to whom these mighty men did service; and brought them water for their hands? If no, why doe you deale so shamefully with the Ancient Writers, in making them the instruments to abuse your Readers? But this is so inveterate in you, it will never out. Cap. 9.

Now for the inference and application, which you make of this: it is in briefe; that whatsoever power was anciently in these first *Deacons*, it's now incorporated into the place and office of the *Archdeacons*. Assuredly the *Archdeacons* are beholding to you for bringing them so faire a *Pedigree*, and vesting them with so great matters, as *carrying* Altars, *washing* plate, and bringing *water* for the *Priests*. There's not an *Archdeacon* in the Kingdome, but is bound to pray for you; or to pray to you rather to hold your peace, and not to meddle with those things which either you conceive not truly, or report most falsly. And though you would bee thought to make them some amends [r] by telling us from *Lindwood*, that they have in charge *omnia ornamenta & utensilia Ecclesiarum*, all the ornaments and utensils to the Church pertaining: yet will this hardly make them whole of the blows you gave them. nor will it reach neither to entitle them to any power of moving or removing the *holy Table*; and yet you falsifie your Authour, in that little also. Your Authour saith not, that the *Archdeacons* shall have in charge, *omnia ornamenta & utensilia Ecclesiarum*; that were too great a burden for them: and if they had them in their charge, they must bee answerable for them, if they should bee lost. Besides, I trust you would not

(r) pag. 79.

have

Sect. 3. have the *Priest* so much obnoxious to the power and pleasure of his *Archdeacon*, that if there be two *Carpets* for the *holy Table*, hee may not lay on which hee will, without asking leave. All that your [f] Authour saith is this, that the *Archdeacon* shall cause a note to bee made of all the *ornaments* and *utensils* in the Churches of and under their *jurisdiction*; as also of the booke and vestments: which he shall every yeere command to be exhibited, that hee may see in what estate things are, whether worse or better. Your Author saith no more than this; and this is very small amends for the disgrace you did them, in your former follies.

(f) Lindw. l. 1. de offic. Archid.

Nor doth this reach neither to entitle them to any power of *moving* or *removing* the *holy Table*, which was the thing by you most aimed at. The *Constitution* speaks of ornaments and utensils, of Books and Vestments. To which of all these foure thinke you, can you reduce the *Altar*, or the holy *Table*? No doubt but you will reckon it amongst the *utensils* of the Church: nay (such is your grosse ignorance) you think it would become the place exceeding fitly. No word more frequent in your book, than that of *utensil*, by which you mean the *holy Table*. And if it were not *pauperis numerare pecus*, I could as easily set downe how many times that word is used in your learned labours; [t] as you have found how often that of *Altar* is in the *Determination* that you wot of. His *Altar* was more proper than your *utensil*, and might be used ten times for once, without any absurditie: whereas it had been childish and absurd in you, to use your *utensil*, once onely in that sense & meaning. By *utensils* your Autor means not, the *holy Table*, or the *holy Altar*, take which word you will, (nor never did man use it so but your doughty selfe:)

(t) *For in this short discourse, this word Altar is thundred out 105. severall times. &c. p. 192*

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ſelfe:) but for the *Veſſel, Patens, Chalices*, and the reſt, which are pertaining to the ſame. And ſo you finde it in [u] the Gloſſe, if you pleaſe to looke. *Per hæc utenſilia intelliguntur vaſa Eccleſiæ quæcunque, ſacrata vel non ſacrata.* Next time you write, or print, let me beſeech you to leave out this word; as being worn thredbare by your much uſing; and uſe thoſe termes which either are commended to you by the *Canon* (your own rule, if you can remember) or generally were received by the ancient Writers.

(u) Gloſſ. in Lindw. l. 1. de offic. Archid.

But go we after you, in your *vagaries*. As you have brought the *Prieſt* to be inferior to the *Deacon*: ſo you will do your beſt, to bring him under the *Churchwarden*. God help poore *Prieſts* that muſt be under ſo many *Maſters*; *Churchwardens, Deacons*, and who elſe ſoever you ſhall pleaſe to ſet above them. But this, you ſay, is no new matter: [x] *Churchwardens* having beene of old, the *Biſhops hand* to *put* all *mandates in execution*, that *may concerne the* utenſils of *the Church*. For proofe of this, your Margin tels us, *Oeconomus [eſt] cui res Eccleſiaſtica gubernanda mandatur ab Epiſcopo*: that the *Churchwarden* is an officer to whom the government of Eccleſiaſticall matters is committed by the *Biſhop*. A very honorable office. You could not have beſtowed a greater power, upon the *Chancellour* himſelfe. And the *Churhwardens* are to thanke you, that to advance their place and credit, ſticke not to falſifie your *Authors*, and to ſtraine your conſcience: and that too in ſo foul a manner, that in my life I never knew an equall impudence. There's no ſuch thing in [y] *Lindwood*, whom you have cited for your Author. That adjunct, *ab Epiſcopo*, is yours, not his, and by you foyſted

(x) p. 80.

(y) Lib. 3. de Clericis non reſident.

Sect. 3. sted in of purpose to make up the matter. Then the *Oeconomus* there mentioned, is no Church-warden, but either a Farmour or a Bayliffe: and last of all, the *Res Ecclesiastica* which is therein mentioned, hath no relation unto the *utensils* of the Church; but meerely to the Tithes and *profits*. I must lay downe the case at large, the better to detect your most shameless dealing. The *constitution* is as followeth. First for the title, *Rectores non residentes nec Vicarios habentes per Oconomos suos, Parochianis suis subveniant, & prædicantibus hospitalitatem exhibeant:* That Parsons not being resident, nor having any *Vicars* upon their *Cures*, shall by their *Oeconomi* (be they as they prove) releeve the poore, and affoord entertainment to such as preach there. The body of the *Canon*, is the same in substance, though more full in words. *Statuimus ut Rectores qui in Ecclesiis non faciunt residentiam corporalem, nec habeant Vicarios, per Oconomos suos hospitalitatis gratiam exhibeant, &c.* Now that we may the better know, what is the meaning of the word *œconomus*, we are thus instructed in the Glosse; *Oconomus dicitur, cui res Ecclesiastica mandatur.* What *ab Episcopo?* No such matter, not one word of that. Thats an old tricke of yours, and most truly yours, of all the men I ever dealt with. How then? why by the Rector onely? Is hee not called both in the title and the Text, *Oeconomus suus*, his owne *Oeconomus?* so also in the Glosse. *Dicitur Oeconomus non solum in rebus Episcopi, sed aliorum Clericorum.* And what to do? Either to farme their profits of them, or to collect and manage their profits, for them. *Vt nomine ipsorum clericorum fructus Ecclesiæ percipiant ad firmam, & sic bona Ecclesiastica administrent.* So that you have

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at once imposed foure falshoods on your Readers. For first, heres no *Churchwarden*, but a *Bayliffe*, or a Farmour; nor he appointed by the *Bishop*, but by the *Parson*; and being appoynted medleth not in any thing which doth concerne the *utensils* of the Church, but the *profits* of the Parsonage: nor finally is here any word of *executing mandates*, but onely of *maintaining hospitalitie*. If this be all you have to say, I hope the *Priest* may hold his owne, without being over-awed by the *Churchwardens* of the Parish; how great soever you would make them. Cap. 9.

O but this is not all, say you, for the *Churchwarden* is an Ancient Gentleman, come of a great piggehouse, and cosen *German* to the Bishop, at most once removed. For "you [a] *conceive our* Latine *Canons* "*now in force*, by *calling him Oeconomus, make him re-* "*late unto that ancient Ecclesiasticall Officer*, famous in "the *Greeke* and *Latine* Councels: next, that of old, "hee was as now, a Lay-man, some domesticke or "*kinsman* of the Bishops, that managed all things "belonging to the Church according to the direction of the Bishop: still you are out, quite out in every thing you say. The *Latine Canons* are not *now in force*, as to the phrase and Latine of them. For they were passed in *English*, in the Convocation, and confirmed in *English* by King *Iames*: the *Latine* translation of them is of no authoritie, of no *force* at all. And if you will needs borrow arguments from an identitie of names, you should have first consulted the *Civill Lawyers*, who would have told you, that *Gardianus Ecclesiæ*, is a more proper appellation of and for the *Churchwarden*, than your *Oeconomus*. Nor doe the Authors whom you cite, informe you that

(a) p. 80.

Sect. 3. the old *Oeconomus* was at first a *Lay-man*, a friend or *kinsman* of the Bishops; but a Church-man meerely. (b) *Zonaras* unto whom you send us, tels us plainely, that at the first the Bishop had the absolute and sole disposing of the revenewes of the Church: μὴ τινος ἐγγύτερον εἶναι, no man, nor friend, nor kinsman, nor domesticke, for ought there appeares, being privie to it: which when it brought some scandall and complaint upon the Bishop: it was ordained in the Councell of *Chalcedon*, Can. 26. that the supreme administration of the Churches treasurie should still remaine in him, as before it was, but that he should appoint some one or other to be of counsell, with him in his actions. And from what ranke of men should they take that choice? Not (saith your Author) from their domesticks, or their kinsmen, ἀλλ' ἐκ τοῦ κλήρου τῆς ἐπισκοπῆς, but from the *Clergie* of the Dioceſſe. Finde you in this, that anciently these *Oeconomi* were *Lay-men*, of the Bishops *kindred*? I thought you had beene better at a petigree, than I see you are. Otherwise you would never have derived our present *Churchwardens* from those old *Oeconomi*, (c) those *Clergie-men Churchwardens*, as you please to call them: of which if there bee any thing remaining in the Church of *England*, you have it in the *Treasurers* of Cathedrall Churches.

(b) in Conc. Chalced. Can. 26.

(c) That these Churchwardens from that time forwards should bee clergiemen, &c. p. 81.

The *Deacons* and the *Churchwardens* being thus advanced, it is no wonder that the *Priest* bee left to his *meditations*: as one that is no more than a *dull spectatour*, and hath no *sphere of activitie* to move in. *God blesse* (c) say you, *all good holy Church men from such a misadventure*; with contempt enough. God blesse them too, say I, from all such (d) *mercilesse* and

(c) p. 62.

(d) Oh be not so hard hearted and mercilesse, &c. p. 63.

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and hard-hearted men, (by whomsoever they are licensed) *who* labour to *advance in this sort* the *authoritie of Churchwardens*, or any other of that nature, so *high above their Minister*. Never did *Clergie man*, so licensed and allowed of, speake so contemptibly of the *Ministerie*, as this man of *Lincolnshire*: who though hee bragges else-where of his [c] *buenas entranas* (as the *Spaniards* speake) *those good and tender bowels* which hee hath *within* him; yet hee shewes little *pitie* of those *poore mens cases*, which hee exposeth thus unto scorne and laughter. But it is true, and alwayes was, that *a mans enemies are those of his owne house*: and wee may speake it in the words, though not the meaning of the Prophet, *Perditio tua ex te est*, that thy destruction is from thy selfe, O house of *Israel*. This crie, like that about the *Pietie of the times*, being taken up, wee shall be sure to meet withall in every corner of your booke: as if there were no life in the game you follow, if *pietie* and the true promoters of it, should not be kept upon the sent Nay you goe so farre at the last, that you disable Clergiemen in a manner, from being *Executors* and *Overseers* of *mens wills* and *Testaments*: telling [f] us of a passage in Saint *Cyprian*, which lookes much that way, that it *takes the Doctor by the nose, as one that cannot endure to bee a looker on, and confined onely to his ministeriall meditations*. For I pray you good Sir! have you never beene *Executor or overseer* of any mans last Will and Testament; and found it no such heavy load, but that a man might beare it with content enough? And why doe you, (I can but wonder at it) proclaime him for the *Li-*

Cap. 9.

(c) p. 83.

(f) pag. 167.

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But yet well fare your heart, you will say nothing without *Fathers*, though they say nothing for your purpose. S. *Ambrose*, as you say, *complaines of the like complainers of his time*, who *held that the studie of the holy Scriptures was but a dull and idle kinde of imployment.* Are you sure of that? The Father there (g) pag. 81. saith nothing of the *like complayners*. There was no occasion why hee should. The *Priests* were then in too great honour, to bee controuled and baffled by inferiour Officers. Nor were there any *Bishops* then that laboured to suppresse their Clergie (or allowed others so to doe) by putting them into the hands of the *Vestrie Elders*. That which S. *Ambrose* speakes of there, is that some men preferred the *active* kinde of life, before the *contemplative*; the doing of the workes of righteousnesse, before the studie of the Scriptures. (h) In Psalm. 118. Serm. 11. [h] *Nos autem ocioſos nos putamus, ſi verbo tantummodo ſtudere videamur.* What, stops he there,

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as you have made him? I have before heard of a *Gagger* of the *Proteſtants*; but here behold a *Gagger* of the holy *Fathers*. The Father ſure proceedes as followeth, *Et pluris æſtimamus eos qui operantur, quàm eos qui ſtudium veritatis cognoſcendæ exercent*. Had you gone forwards as you ought, you would have found but little comfort from S. *Ambroſe*. For mark how your concluſion followes on his words. S. *Ambroſe* tells us of ſome men, who did preferre an *active* life before a *contemplative*; *Ergo*, according to Saint *Ambroſe*, the Miniſter muſt be confined to his *meditations*, and ſuffer the *Churchwardens* to rule the roſt. [i] S. *Baſil*, hee is brought in next, to bid his *Clergie take eſpeciall heed, that their* Martha *be not troubled with many things*. Admit that true. What then, *Ergo* the Clergie muſt ſit ſtill, permit the people to do all, and reſt themſelves content with *being lookers* on, the *dull ſpectatours of their active undertakings*. But know you what you ſay, or rather what the Father ſaith in the place you cite? Thoſe *Regulæ fuſiores* whither you referre us, concerne *Monks*, not *Prieſts*; thoſe which did live in *Monaſteries*, not thoſe that had the *Cure of Soules*: which makes ſome difference in the caſe. But this is not all. The queſtion [k] there propoſed is thus. τίς ὁ τρόπος τῆς ἐν βρώμασι λεξιώσεως, what order they (the Monks) ſhould follow in entertainment of Strangers. To this the Father anſwers, that their entertainment ſhould be moderate, and very little, if at all, above their ordinarie dyet. And then come in thoſe words which you have cited in your *Margin*, ὃν ἐπῄνεσε τὴν Μάρθαν εἰς τοσαύτην διακονίαν περισπωμένην ὁ κύριος, that Christ gave *Martha* little thanks for being ſo buſie and diſtracted about her entertain-

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(i) p. 82.

(k) S. Baſil. regul. fuſior. 20. p. 454.

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ment of him. What thinke you now? Is this to *bid their Clergie take especiall heed*, that their *Martha* be not *troubled about many things*. i. e. that they referre all to the *Churchwardens*, and suffer them to do their pleasure in matters which concerne the Church? Last of all for *Synesius*, he is brought in too. (l) You have a very strange *Commission*, that you can call in all the *Fathers*, with a *testificandum*; and when you finde they can say nothing, yet set them downe amongst the number of your witnesses, and give it out that all goes with you. Were it not for this trick, the cause would quickly have beene tryed, and never got such hold in the common *vogue*. What would you have *Synesius* say? Marry you send him in a ticket, and tell him that he must deliver upon his oath, that he conceived it fitter for an *Ægyptian than a Christian Priest*, *to be over-troubled with matters of wrangling*. This if *Synesius* should affirme, yet it would little helpe your cause, but that your Partizans would report, that such a Reverend man as *Synesius* was, hath sworne directly on your side. But there is no such matter neither. All that *Synesius* saith, is this, (m) that in old times the same men were both *Priests* and *Iudges*; that then both the *Ægyptians* and the *Hebrewes*, for a long time ὑπὸ τῶν ἱερέων ἐβασιλεύθησαν, were under the command and empire of their *Priests*; that *Christ* had severed the two offices; and therefore that *Andronicus* (to whom that Epistle is inscribed) should not endeavour to unite them. Nor doth he goe thus farre in fine, allowing not much after, that those who have abilities to discharge both callings (though hee confessed it of himselfe, that hee was no such man:) (n) might both execute the

(l) p. 82.

(m) ὁ πάλαι χρόνος ἥνεγκε τοὺς αὐτοὺς ἱερέας τε καὶ κριτάς, Ep. 57

(n) δύναιντο ἂν καὶ ἱερᾶσθαι καὶ πολεμεῖν πρὸς πολεμοῦντας. Ibid.

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Priests office, and yet beare rule also in the *Common-wealth*. So that this place serves very ill, to binde the *Clergie* to refer all matters of and in the Church, to the disposall of the *Churchwardens*, or other *Elders* of the *Vestrie*: but might have served exceeding fitly (were it not for the close at last) to barre them from employments in the *Civill state*; for which use questionlesse it was here cited. Cap. 9.

But howsoever you mistake, corrupt, & rather than the life would subborne the Fathers, yet one may charitably presume that you are perfect in your *Catechisme*, and will not falsifie any thing which you bring from thence. I doe most infinitely desire to find some truth in you; but I know not where. You charge the Doctor for reporting, that by a *Statute* still in force, the *Sacrament* of the Lords Supper is called the *Sacrament of the Altar*: though it be most true. And "then "you adde, that presently after, this *Act* was "revived by Queen *Elizabeth* (i.e. the Act about the "*Sacrament of the Altar*) there was at the same *Ses-*"*sion* an *addition made to the Catechisme* (and that like-"wise confirmed by *Act* of *Parliament*) whereby *all* "*Children of this Church*, are punctually taught to "name our two Sacraments, *Baptisme*, and the *Lords* "*Supper*. Which said, you draw up this conclusion: *So as this* judicious Divine *was very ill Catechized, that dares write it now, the Sacrament of the Altar.* Bringing the Doctor to his *Catechisme*, a man would sweare that you were excellent therein your selfe. But such is your ill luck, that you can hit the mark in nothing. For tell me of your honest word, when you were Catechised your self, who taught you punctual-ly to name the two Sacraments, *Baptisme* and the *Lords* (o) p. 95. 96.

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supper? Marrie say you, the *Catechisme* in the Common Prayer-booke, in the *addition* made unto it by Queene *Elizabeth*, and confirmed by Parliament. I will joyne issue on that point, and lay my best preferment against yours, that you were never taught so in that *Catechisme*. I see it's good sometimes, to have a little [p] *learning in unlearned Liturgies*. You were past age, good man, to bee taught your *Catechisme*, when that *addition* was put to it. Looke into all the Common Prayer-books of Queene *Elizabeths* time; and if you finde me that addition to the Catechisme, in any of them, I will quit the cause. Not one word in the Churches *Catechisme*, in all her reigne, that doth reflect upon the *Sacraments*, the number of them, or the names. That came in afterwards upon occasion of the Conference at *Hampton Court*: [q] where you have "it thus: Next to this Doctor *Reynolds* complained "that the Catechisme in the Common Prayer-book "was too briefe, for which one by Master *Nowell* "late Dean of *Pauls* was added, and that too long for "young *Novices* to learn by heart; requested there-"fore that one uniforme Catechisme might be made, "which & none other should be generally received: "and it was asked of him, whether if to the short Ca-"techisme in the Cõmunion book, somthing were ad-"ded for the *doctrine of the Sacraments*, it would not "serve. You may perceive by this, that till that time, *Anno* 1603, there was no such *addition to the Catechisme*, as you idly dreame of: which all the *Children of this Church* (your selfe especially for one) were taught when they were *children*, & required to learne it. Nor was this *Catechisme* so inlarged, confirmed by *Parliament*; you are out in every thing: but onely by King

(q) *Men learned onely in unlearned Liturgies.* p. 85.

(q) Conf. p 83.

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King *Iames* his Proclamation, which you may finde with little labour, before your Cõmon praier book, if at leſt you have one. You are ſo full of all falſe dealings with all kinde of Authors, that rather than be out of work you will corrupt your very Primmer. *Non fuit Autolyci tam piceata manus:* Like him that being uſed to ſteale, to keepe *his hand in uſe*, would be ſtealing ruſhes. Cap. 9.

And now we thought wee ſhould have done. For ſeeing after all this entertainment, that you were putting your ſelfe into a poſture, and began to *bow*; it was ſuppoſed you would have ſaid *grace*; and diſmiſſed the company. But ſee how much we were miſtaken. The man is come no further than his *pottage*, in all this time. His ſtooping onely was to eate, and not to reverence. Being to ſpeake of *Altars*, mentioned in the *Apoſtles Canons*, hee cals them *Larders*, *Storehouſes*, and *Pantries*; or if he ſpeake of the Communion-table, placed *Altarwiſe*, he cal's it *Dreſſer*. Now comming, though unneceſſarily, (his Argument conſidered) to ſpeake of *bowing at the name of* JESUS, he cannot but compare it to [r] a *meſſe of pottage*: and comming ſo opportunely in his way, hee cannot chooſe but fall upon it. One would conjecture by his falling to, that he did like it very well: but if we note the manner of his eating, there is no ſuch matter. For marke we how he fals upon it [ſ] giving thoſe *proud Dames to Donatus*, that practiſe all *manner of Curteſies, or Masks and Dances*, but *none by any meanes for Chriſt*, at *their approach to the holy Table:* he addes, that this *comes in as pat as can be.* How ſo? Marry ſo you, "the Doctor was ſerving in his firſt *meſſe* of *Pottage*, "and the Biſhop (as the ſaying is) got into it, and "hath

(r) *For he was ſerving in his firſt meſſe of pottage.* p. 100.

(ſ) *Take them* Donatus *for me.* p. 99.

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" hath quite ſpoiled it by warning a young man (that " was complained of for being a little fantaſticall in " that kinde) to make his reverence, humbly and de- " voutly. Doth this *come in ſo pat*, thinke you? The Vicar was no *proud Dame*, was he? Nor did the *Alderman* complaine of him, for his *light behaviour* in *bowing* towards the *holy Table*, but in *bowing* at the *name* of IESUS. Yet on you run, from bowing towards or before the Communion-table, to *bowing at the name* of IESUS, as if both were one: both warranted or enjoyned rather by the ſame Canon and injunction; though you had ſaid before, that *bowing*, (t) p. 99. " *though to honour him*, and *him onely in his holy Sacrament*, is not enjoyned by the *Canon*. But being ſalne upon the diſh, doe you like the reliſh? No, You muſt like no more of it, than the Biſhop doth. The Biſhop he muſt have it done, to *procure devotion, not deriſion:* and you will have us keepe *old Ceremonies*, ſo *that we taint them not* (u) p. 100. " *with new faſhions*, *eſpecially apiſh ones*. Would you would tell us what thoſe *apiſh faſhions* are, that we ſhould avoid; or perſwade him to tell us what we are to doe, to *avoid deriſion* of and from the ſcornfull. All our behaviour in that kinde, will be accounted *apiſh*, by ſuch men as you; and being *ex tripode* by you pronounced for *apiſh*, muſt needs procure *deriſion* from ſuch men as they. A *lowly and accuſtomed reverence*, to *this bleſſed name*, we have received, you grant, from all *Antiquitie:* but when we come to doe that reverence, you diſlike it utterly. (x) p. 101. Two ſorts of bowings you have met with in the *Eaſterne* Churches; the *greater* when they bowed all the bodie, yet without bending of the knee, lowly and almoſt to the earth; the *leſſer* whē they bowed the head

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and ſhoulders onely. But then againe you are not *certaine whether that any of theſe were uſed in the Weſtern Church*, and *by them delivered over unto us*. So that you like nothing but [y] *to make a curteſie*; and yet not that neither *if it be not a lowly curteſie*. Now to ſee men and amongſt men the *Prieſts*, make a *lowly curteſie*, onely by *bending of the knee*, without the *bowing* of the whole body, or the *head* and ſhoulders; muſt needs be taken for a *new* and an *apiſh faſhion*, fit to *procure deriſion* onely and not *devotion*: and ſo you leave no reverence to be done at all. Aſſuredly you meane ſo though you dare not ſay it. For having ſlubbered over ſo great a point, in that ſlovenly faſhion, you [z] ſhut it up with this proportionable cloſe; and *ſo much for your preamble, that is, your Pottage*. I ſee you mind your bellie, and therefore wee will ſtep downe unto the *Hatch*, and ſend you up the ſecond courſe of your *Extravagancies*: which how well you have cooked, will be ſeene apparantly, when we are come to execute the *Carvers* Office.

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(y) p. 100.

(z) p. 102.

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CHAP. X.

The second service of *Extravagancies*, sent up and set before his guests by the *Minister* of *Lincoln*.

The Metaphoricall Altar; *in the* Fathers, *good evidence for the proofe of* Reall Altars *in the* Church. Ignatius *corrupted by* Vedelius. *My Lord of* Chichesters *censure of* Vedelius. *The Minister misreports Saint* Bernard, *and makes ten* Altars *out of foure. A new originall of the* Table *in the Christian Church, from the* Table of Shew-bread; *the* Ministers *fumbling in the same, deserted by those Autors that he brings in for it. The* Minister *pleads strongly for* sitting *at the holy Sacrament; and for that purpose falsifieth* Baronius, *misreports Saint* Austin, *and wrongs* Tertullian. *The* Benedictines *sit not at the Sacrament on* Maundy Thursday. *Of the* Seiur de Pibrac. *The* Minister *advocates for the* Arians, *and will not have them be the* Authors *of* sitting *at the holy Sacrament, and for that cause deals falsly with the* Polish Synods *which impute it to them. Three* Polish Synods *ascribe the sitting at the Sacrament to the* modern Arians. *The ignorance of the* Minister *about* accipere & reservare *in* Tertullian. *What the* Stations *were.* Lame Giles. *The* Minister *slights the appellation of the second* Service *as did the* Writer *of the letter, & brings in severall arguments against that division. The Ministers ignorance in the intention of the* Rubricks. *Of setting up a* Consistory *in the midst of service. The* autority *of the* Priest *in repulsing unworthy persons from the Sacrament; defended against the* Ministers *absurd exceptions. He sets a quarrell betweene* Cathedrall *and* Parochiall *Churches, and mistakes the difference betweene them. The* Iniunctions *falsified. Of being ashamed at the name of the Lords* Table

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ble. *The* Minister *ashamed at the name of* Altar. *Of* pleasing the people, *and the* Ministers *extreme pursuit thereof.* *The* Minister *falsly chargeth on the Doctor, a* foolish distinction *of the* Dyptychs. *The conclusion.* Cap. 9.

NOw for your second course, it consists most of *Lincolnshire* provision, such as your owne home yeelds withour further search, some sorts of fish, as *Carps*, and many a slipperie *Eele*, but *fowle* abhominable; *fowle* forgeries, *fowle* mistakes, *fowle* dealing of all kindes what ever. Nor can I choose but marvel, that in such variety, there should be neither *knot* nor *good-wit*, or any thing that's rare and daintie: all ordinarie *fowle*, but yet *fowle* enough. To take them as they lie in order, (for I was never curious in my choice of diet) the first that I encounter with, is a *Quelque Chose*, made of all *Altars*; a stately and magnificent service, ten of them in a dish, no lesse. And this you usher in with great noise and ceremonie, assuring us, that there we have what ever of that kind, the whole world can yeeld us. If any of us have a mind to offer any spiritual sacrifices, of one sort or other; [a] the *ancient Fathers* have provided you of *severall Altars* for them all: so many, *that God never required* more *for these kind of sacrifices*. Take heed you fall not short of so large a promise, for you have raised our expectation to a wondrous height. But such is your ill lucke, that vaunting so extremely of your great performances; you performe nothing worth the vaunting. For neither are these, severall *Altars*, which you have set forth; nor have you set forth al the *Altars* that are presented to you by the ancient Fathers: and lastly,

(a) *what if I finde you several Altars for all these spirituall sacrifices in the ancient Fathers*, p. 110.

Sect. 3. laſtly, were they either all, or ſeverall, they conclude nothing to your purpoſe. Your purpoſe is, to ſhew unto your credulous Readers, that there is no *materiall Altar* to be uſed in a Chriſtian Church: & for a proofe therof, you make a muſter of all thoſe ſeverall *Metaphors* and *Allegories*, which you have met with in old Writers, concerning *Altars*. This, did you weigh it as you ought, croſſeth directly all your purpoſe, & at one blow caſts downe that building, which you ſo labour to erect. All *Metaphors* and *Allegories* muſt relate to ſomewhat, that is in being: and when a thing is once in being, ſeverall wits may deſcant, and dilate upon it, as their fancie ſerves thē. I hope you will not think that there was no ſuch thing, as the Garden of *Eden*, no ſuch particular veſtments for the *Prieſts*, or ſacrifices for the people; becauſe the ancient Writers, ſome of thē at leſt, have drawn them into Allegories; or can afford you at firſt word, a Metaphoricall *Ephod*, a Metaphoricall *Paſch*, or a Metaphoricall *Paradiſe*. You know what trimme devices may be found in *Durand*, about the Church, the Quire, the *Altar*, the ornaments and urenſils of each, the habit of the Prieſts, the Prelate; and whatſoever doth pertaine unto a Church, to the verie Bell-ropes And yet you would be [b] *laught at by all ſtrangers*, more than you were, when you demanded how the *Altar* ſtood in forraine Churches; ſhould you affirme that in the Church of *Rome*, whereof *Durand* was, there neither was a Prieſt, nor Prelate, neither Quires, *Altars*, Churches, or any ornaments or utenſils to the ſame belonging. Or to come nearer to our ſelves, there is a booke entituled *Catechiſmus ordinis equitum Periſcelidis*, written long ſince by *Belvaleti*, the Popes *Nuncio* here, and publiſhed

(b) *Being laught at by all Strangers for making to them ſuch a fooliſh queſtion. p. 216.*

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lished in the yeare 1631. by *Bosquierus*: wherein the Author makes an Allegorie on the whole habit of the Order, the matter, colour, fashion, wearing, to the very girdle. And were not you, or he that should *approve* you in it, [c] *a wise peece indeed*, if on the reading of that booke, you should give out, that really and materially there is no such habit, worne by the Knights of that most honourable Order, as vaine men conceive: but that their habite is, as some made the *Saint*, onely an *allegorie*, a *symbol*, or a *metaphor*. So that if all you say were granted, and that your ten tropicall, metaphoricall *Altars*, were ten times doubled; that would make nothing to the prejudice of that reall and materiall *Altar*, which hath continued in the Church of *Christ*, since the Primitive times. Nay, as before I said, those metaphors conclude most strongly for a reall *Altar*; as the conceits of *Belvaleti*, *Durand*, and some ancient Fathers, doe for the realtie of those severall subjects, on which they did expresse their fancies. Cap. 9

(c) That Bishop were a wise peece indeed, &c. p 81.

This said, wee might put by this service, as not worth the tasting; made rather to delight the eye with various shewes, than to feed the stomack: but we will fall aboard however, were it for nothing but to shew what *Quelque choses* you have set before us. Now the first Altar of your ten, [d] is *Ignatius* his Altar, the *Councell of the Saints*, and *the Church of the first-begotten*. For this you send us to his Epistle *ad Ephesios*, where there was never any such matter to be found, till your good friend *Vedelius* brought the old Father under his correction, and made him speake what ever hee was pleased to have him. *Ignatius*, were he let alone, would have told another tale,

(d p. 110.

than

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than what you make him tell between you. For there he tells you of those men, that separate themselves from the communion of the faithfull, and doe not joyne together with them ἐν βυλῇ θυσιῶν καὶ ἐκκλησίᾳ πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανῷ, in [e] a consent of sacrifice, and in the Church of the first begotten, whose names are written in the heavens; This by a sleight of hand, is finely altered by *Vedelius*, and for ἐν βυλῇ θυσιῶν, we must now reade ἐν βυλῇ θ' ὁσίων, in the *Councell of the Saints*, as you translate it. A pretty criticisme, but as too many of them are, more nice, then wise. For which and other his corrections of, and annotations on that Father, I rather choose to leave him to my Lord of *Chicheſter*. whom I am sure you know to be well versed in that kinde of learning; than take him unto taske my selfe. And he will tell you, if you aske him, [f] *Audacem illum & importunum* Ignatii *censorem, nec quicquam attulisse ad paginas suas implendas, præter insciti am & incuriam, & impudentiam singularem, dum ad suum* Genevatismum *antiquitatem detorquet invitissimam, &c.* According to which Character you coul i not possibly have met a fitter Copesmate; one every way more answerable to you, in all those excellent qualities, which are there recited.

(e) Nec consentit in voluntate sacrificiorum, as Vedelius *translate it.*

(f) Appar. primus num. 47.

Of your next nine, foure of them are the very same, onely brought in in severall dressings, to beguile the Reader. [g] The second, ἡγεμονικὸν, which you translate (and be it so) the commanding part of the reasonable soule, which is *Origens* Altar; your [h] third, ἡ ψυχὴ δικαία, the righteous soule, which is *Clemens* his Altar; the fifth, τὸ εἰλικρινὲς, the sincerity of the minde, which is the *Panegyrists* Altar; the sixth,

(g) p. 110, 111.

(h) p. 111.

Cor

Cor nostrum, or Saint *Austins* Altar: these are but severall expressions of the same one thing. The reasonable soule, the righteous soule, the sincerity of the soule, are but the severall habitudes of the same one soule: And for the *heart*, that also must bee understood spiritually, and so become a soule in fine. For if you understand it literally and *materially*, you overthrow your whole designe, in finding us a materiall *Altar*, for a spirituall sacrifice, against the which you have so learnedly declared before. Now it is worth your marking, that all these Authors (except *Clemens*) doe frequently in other places of their writings, informe us of the *Altars* in the Christian Church, materiall *Altars* either of wood or stone; for the officiating of Gods publick service: as wee have shewed at large in our second Section. Nor are you other than a trifler to produce them here, as if they knew no *Altars* in the Church for the *mysticall* sacrifice, but those which you have shewne us from them for *spirituall* sacrifices. The same may bee affirmed of your seventh, the memory, which is *Philo's* Altar; and of the tenth, our faith (i) Saint *Hieromes* Altar. *Philo* and *Hierome* both, acknowledged severall, reall, and materiall *Altars*, in their severall Churches: though in the places by you cited, they solace and delight themselves in conceits and *Allegories*. So that of all your Altars wee have left but three, the fourth, eighth, and ninth; and two of them will in conclusion prove but one. Of these the fourth is *every place*, (k) (a most excellent Altar) *wherein*, say you, *wee offer unto God the sweet smelling fruits of our studies in Divinitie*. And this you make *Eusebius* his Altar. Now if one aske you what

Cap. 10.

(i) pag. 112.

(k) Holy Table. p. 111.

Sect. 3. you meane by this *every place*, I know you cannot chooſe but ſay, that you meane the *Pulpit*, if not the tables end in ſome ſecret *Conventicle*: *every place* wherein you offer unto God the ſweet ſmelling *fruits* of your ſtudies in Divinity. But you finde no ſuch matter (l) in *Euſebius*, nothing that any way concernes your ſtudies. For then, none but ſuch learned men as you, could make every place an *Altar*, for ſpirituall ſacrifices; as all men may, in the true meaning of your Author. Of offering up *your ſtudies*, and the ſweet ſmelling *fruits* thereof (moſt fragrant fruits indeed, if you well conſider it) not one word ſaith he. Your eighth, S. *Bernards* Altar, is, as you ſay, the Sonne of God, become the Sonne of man. Which howſoever it bee true, as to the thing it ſelfe, and in that *metaphoricall* ſenſe as the former were: yet have you no ſuch *Altar*, in S. *Bernard*; your very Margin ſaith the contrary. Your Author ſaith (m) *Altare Redemptoris humilis incarnatio*: not that our Saviour God and Man, is become our *Altar*; but that the Incarnation was our Saviours *Altar*. Or had S. *Bernard* ſaid ſo, as he might have done, then had it beene the ſame with *Aquinas* his Altar, or the ninth of yours, which is the Sonne of God in heaven. I truſt you will not ſeparate the *Sonne of God become the Sonne of man*, from the *Sonne of God now in heaven*; as if our Saviour had not tooke his body with him, to the heavenly glories. Which if you doe not, as you cannot (and I have ſo much faith in you, as to think you will not) you might have either reported S. *Bernard* rightly, or quite left him out. Theres none that doth defend the materiall *Altar*, or thinks the name of *Altar* may bee given to the *holy Table*; but falls downe proſtrate at this Altar:

(l) De demõſtrat. Evang. l. 1. c. 10.

(m) p. 111. in margine.

as

as being that one and onely Altar which *ſanctifies all our ſpirituall ſacrifices*, and divine oblations, and makes them acceptable in the ſight of God the Father. Yet this concludes no more, that there ſhould be no *Altar* in the Church, for the myſticall ſacrifice; becauſe our high Altar is in heaven, *Altare noſtrum eſt in cœlis*, as (n) S. *Irenæus* hath it: then that you may conclude that no man hath a naturall father, becauſe *wee have one Father which is in heaven*, our *Pater noſter qui eſt in cœlis*, as the Scripture hath it. Cap. 10.

(n) Lib. 4. c. 34.

In the next place you ſet before us a pretty quillet: the holy Table (o) *in the Chriſtian Church, not being exemplified*, as you ſay, *from the ſquare Altars*, Exod. 27. but *from the long Table of the Shew-bread which ſtood in the Temple*, Exod. 25. This is good *fiſh* indeed, if it were well fried, but upon better view, proves not worth the eating. You ſay the *holy Table* in the Chriſtian Church was not exemplified from the ſquare *Altars* in the Law: and yet you tell us, p. 126. that by the *Canons of their Church, that very forme is required amongſt the Papiſts*, and to them you leave it. You might doe well, before you make it proper to the *Papiſts*, and to them alone, to have conſidered of the forme of the ancient *Altars*; and told us what thoſe *Canons* were, and of what antiquity, that doe ſo enjoine it. You point us in your Margin, unto *Suarez*, in *tertiam partem*: as good and punctuall a direction to finde out the *Canon*, as if you had enjoyn'd us to enquire for your Houſe in *Lincolnſhire*, and never told us what's your name. Then for the *Table of Shew-bread*, to which you doe referre the originall of the *holy Table*, you flutter up and downe, as one that knowes not what to truſt to: as moſt an end they doe

(o) pag 123.

Sect. 3. that propoſe new fancies. For p.125. you bring in the conceits of *two Iewiſh Rabbins*, tending you ſay, unto *your purpoſe*. Howſo? Ezek.4.22. (it ſhould be 41.22.) it is thus written, *And he ſaid unto me, this is the Table* before the *Lord, meaning without doubt the Altar of incenſe*. You ſay exceeding right in that, the Table ſpoken of by the Prophet, is the *Altar of incenſe*: but what hath that to doe with the *Table of Shew-bread*? This you confirme by that which followeth. The queſtion then grows, how the *Altar* is called a *Table*:

(p) pag.125. (p) and you reply unto it frō thoſe *Rabbins, that at this day the Table performes what the Altar was wont to doe.* Where firſt you blend together the table of the *ſhew-bread*, and the Altar of *Incenſe*, as if both were one thing: and next you make the *Rabbins* ſpeake of the *Chriſtian Table*, as if it did performe what the *Altar* ſhould, whereas they ſpake it of their owne. For why ſhould you beleeve that any of the *Rabbins* would

(q) Ibid.p.125. conceive ſo honourably of the *Chriſtian Tables* (q) that *ſince the deſtruction of the Temple*, they ſhould *become the place of ſacrifice and propitiation.* Aſſuredly the *Iewes* have no ſuch conceit of the *holy Table*; and it was dōne but like a *Gentile* to report ſo of them. Laſt of all, where before you make the *holy Table* to bee exemplified from the *long-table of the Shew-bread*, you ſhut up this vagary with this handſome cloſe,

(r) pag.126. (r) that *the onely* utenſil *you relate unto* (for the forme and faſhion of your Table) *is the long-ſquare table of the Incenſe.* Which as it plainely contradicts what you ſaid before, touching the pedegree of the *holy Table*, from the *Table of Shew-bread*, ſo it confutes the Scripture alſo: which never told you of a *Table*, but an *Altar of Incenſe*; or if a *Table*, yet a ſquare table certainly,

tainly, for *foure ſquare ſhall it be*, ſaith the very Text, *Exod.* 30. 2. So excellent an invention was your new originall of the *Chriſtian Table*; and ſo bravely followed. Cap. 10.

But then you ſay, you have ſome Authors for it: ſo you have for every thing, till it is brought unto the tryall. Remember what you are to prove, and then ſhew your evidence. The point in iſſue, is that the *forme and ſituation of* the holy Table, *in the Chriſtian Church, is not exemplified from the ſquare* Altars, *but from the long-Table of the Shew-bread that ſtood in the Temple.* If you have any of the Fathers that ſpeak home to this, wee are gone in law; but all your witneſſes fall ſhort. *Iſidore Peleuſiota*, whom you firſt bring in, ſpeaks neither of the *forme*, nor *ſituation* of the Chriſtian Table. But when a doubt was moved by *Benjamin* a *Iew*, touching the new oblation in the Chriſtian Church, that it was done (ſ) in *bread*, and not in bloud, as were the ſacrifices of the *law*: hee makes replie unto the ſame, that by the law, there were both bloudy ſacrifices performed without, ἐν αὐλῇ in the open Court, and that within the Temple there was a *table*, ἡ τῷ παλαιῷ ἀβάτος λαῷ, not to be looked on by that people, whereon bread was placed. Then addes, that the ſaid *Benjamin* was one (t) of thoſe, and that he did not know that truth, which had beene hidden in the law, but was now revealed. This is the totall of his evidence. And this makes nothing for the *forme and ſituation of the table*, which was the matter to be proved; but onely that, as hee conceived, the *Shew-bread* did prefigurate ſomewhat, which afterwards was inſtituted in the *Chriſtian* Church. And let me tell you as a friend, that if

(ſ) ἐπειδὴ ἄρτος ἡ ἀγιασμὸς ἐντεῦθεν. cp. 401.

(t) ὁ δὲ ἐν τῷ νόμῳ κρυπτομένην καὶ νῦν δεδηλωμένην ἀληθειαν μὴ γνούς. Ibid.

Sect. 3. you presse this matter hard, as if our *Christian sacrifice* did relate to that, you give the *Papists* more advantage for their halfe Communion, than you will gaine unto your selfe, about the *forme and fashion* of your *holy Table*. You say indeed, (u) it *will be long, yer we will bring so cleare and ancient an extruction for the forme and fashion of the* Altars *in Christianitie*; though you brought nothing hence for either. When we see more, wee shall know better what to answer. To make a transcript of your allegations, from *Irenæus* and S. *Ambrose*, *Origen*, and *Hierome*, being no more unto the purpose, were onely to waste time and paper. All that they say, is nothing to the *forme and situation of the holy table*, but to the analogie and proportion, between the *bread* in the Lords Supper now, and the *Shew-bread* then: and yet you falsifie your Author also, to make that good. You tell us out of *Irenæus*, that *omnes justi sacerdotalem habent ordinem*; and you say true, they are his words. But when you say, *all that are justified by* Christ *have a* Priestly *interest in this holy bread:* though it be true you say, had it beene your owne; yet you untruly father it upon *Irenæus*, who in his fourth booke, *cap.* 20. whither you referre us, tells us no such matter.

(u) p. 124.

(x) The like may be affirmed (x) of Saint *Hierome* also, whom you have cited twice for the self-same purpose, *viz. In Epist. ad Tit. c.* 1. and in *Ezek. c.* 44. though neither in his comment on that whole Epistle, or in his exposition on *Ezek. c.* 44. or *cap.* 41. which was most like to be the place; can we find any thing at all which reflects that way? But what need further search be made in so cleer a case; and such as doth relate so little to the point in hand? Especially since another of your

(x) p. 125.

Authors,

Authors, (y) *Cornelius à Lapide*, from whom you borrowed your quotations in the margin, *p.*126. out of Saint *Hierom*, in *Malach.*1. *Cyrill, Catech. myst. cat.*4. and *Damascen, de orthod. fid. l.*4. *c.* 14. takes these interpretations to be onely *Allegories*; as indeed they are: *Allegoricè mensa panum propositionis significabat mensam corporis & sanguinis Christi:* as (z) in the *Tropologicall* sense, saith hee, it signifies the works of mercie. Take fora farewell to the rest, that if you will derive the *forme and situation of your holy Table,* from the Table of *Shew-bread:* Your table must not stand at all within the *Chancell*, nor in the middle of the *Church*; but on the North side of the Church, as you your selfe have placed it, out of *Philo*, p.210. which though it thwarts as well your owne booke, as the Bishops letter: Yet you (a) proclaime, *you care not how the* Altars *stood either in the* Jewish *or* Popish *Church*; *your* Table *being quite of another race.* And take this with you too for the close of all, that if your *Table* be descended of the race you mean; it is more *Iewish* than the *Altar:* there being *Altars* doubtlesse before *Moses* Law, but no *Tables of Shew-bread.* Nor can the *Altars* be more *Popish* than your *holy table*; there being *Altars* in the Church when there were no *Papists.*

Cap. 10.

(y) In Hebr. 9.

(z) Tropologicè vero significat opera misericordiæ, in Hebr. 9.

(a) p. 123, 124.

I did before conjecture that you had invited us, unto a *common*, not an *holy Table*; and I am now confirmed more in it, than before I was: so strongly do you plead for *sitting* at it, and in excuse of them that allow that gesture. A matter no way pertinent to your present Argument, but that you must flie out sometimes, to please your followers: who but for such *vagaries,* would be little edified. Now for the proof of this, that *sitting* at the *holy Table* is nor new, nor strange; you

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tell us, (b) that the Ἀγάπαι and *the Lords Supper were eaten for a certain time, at the ſame table; and that, for ought appeares in any Antiquitie, in the ſame poſture.* At the *ſame Table*, in the *ſame poſture*; that comes home indeed: but neither you, nor any one of thoſe who have moſt endevoured it, have yet made it good. For your part you referre your ſelfe unto *Baronius*, whom you thus report. (c) *Vtraque cœna jungebatur, which he cleerely proves out of* Chryſoſtome *in* 1. *Cor. Hom.* 27. *in the beginning thereof.* So you, and were it ſo indeed, yet this ſpeaks nothing of the *poſture*. But the truth is, you have moſt ſhamefully abuſed *Baronius*, and the Father too. You find not in *Baronius, utraq; cœna jungebatur*, as if the Ἀγάπαι and the Lords Supper, were eaten at the *ſame Table*, and that they made but one continued action onely. Nay, you finde the contrary, (d) *utraque ſimul menſa jungebatur*, are your Authors words: and you have better skill in *Latine* than the World beſides, if you can pick mee one and *the ſame table*, out of *menſa utraque*, certainly, *menſa utraque* doth imply two tables: and this you could not but have ſeene in that which followes, *communis & ſacra*, one common, and the other ſacred. Take the whole words together, and you find them thus: *Quoniam utraque ſimul menſa jungebatur, communis & ſacra; quid in unaquaque præſtare deberent, admonuit.* Here are two *Tables* then, not one; thoſe *Table*, of two ſeverall natures, and not the *ſame*; and therfore the behaviour of the people *quid in unaquaq; præſtare debent*; to be more reverent at the one, than at the other. You have an admirable ſearching eie, that can find here both the *ſame Table*, and *ſame poſture* too; but a farre nimbler hand, that could ſo trimly turne two *Tables*, into one Supper.

(b) pag. 132.

(c) pag. 132. in margine.

(d) Annal. T. 1. Anno 57.

Supper. But this you ſay, is cleerly proved out of Saint *Chryſoſtome*. What, the *ſame table*, and the *ſame poſture*? You are falſe in this too. *Baronius* doth pro- " duce S. *Chryſoſtom* to an uſe quite contrary. However " *Chriſt*, ſaith he, began firſt with his ordinary ſupper, " and then proceeded to the *Sacrament*: yet in the " following times, they began firſt with the holy *Sa-* " *crament*, and after went unto their Love-feaſts. And this is that for which he voucheth the Authority of that Reverend Father, *Peracta Synaxi, poſt ſacramentorum cõmunionẽ inibant convivium*: very plain & home. Had you dealt halfe ſo honeſtly with *Baronius*, as hee with *Chryſoſtome*, you had been blameleſſe at this time: but then your friends, whom you ſtrive to pleaſe, had loſt an excellent argument, for a *ſitting Sacrament*. Cap. 10.

From the Church primitive you fall upon the Church of (e) *Rome*, which *doth not abſolutely*, as you ſay, *cõdemn this ceremony of ſitting*: for if it did, it would *recall the Maundie of the Benedictines*, who at the leaſt once *in the yeere*, (that is on *Maundie Thurſday* onely) receive the Sacrament in that poſture. If this be all you have to ſay, touching the indulgence in this caſe of the Church of *Rome*, or the generall practice of the ſame; you have got but little. Onely you had a minde to let people ſee, that the Church of *England* was more rigid and ſevere in this kind, than the Church of *Rome*. For if the Church of *Rome* ſhould connive at this, being a thing of ſo long continuance, and done within the walls of a private Monaſtery; it cannot be drawn into example, or made a precedent for others to expect the like. But if it chance to prove, that it is not the Sacrament, but a reſemblance onely of the olde Agape which on that day is celebrated ſitting, by theſe

(e) pag. 133.

Bene-

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Benedictines; have you not then deluded us, in a ſhamefull manner? *Bullinger* thus relates the matter, (f) that on that day, the Goſpel of Saint *Iohn* being read publickly by the Deacon, in the mean time, *ordine diſpoſitis menſis convivæ aſident*, the gueſts ſit down in order, at "their ſeverall Tables. What then? *Frangentes panem* "*azymum, & calicem invicem propinantes, &c.* Brea-"king unleavened bread, and drinking unto one ano-"ther, they keep on foot ſome tracts of the ancient "ſupper. What think you now? Is this a Sacrament or a common Supper; done in the Church, or in the *Refectory*? I hope you will not ſay, that they had *menſas diſpoſitas*, ſeverall tables in the *Church*, & thoſe readie furniſhed; or that they did *invicem propinare*, drink to one another in the holy *Sacrament*. *Quanta de ſpe*, how great a fortune are you faln frō; that thought to gaine ſuch mickle meed for this good ſervice? But yet you will not leave us ſo, (f) *This cuſtome*, as you tell us, *mounts higher than Saint Benedict*, to *S. Auſtins time*. This cuſtome? what? Of *ſitting* at the Sacrament upon *Maundie Thurſday*? No ſuch matter verily. Saint "*Auſtin* ſaith no more than this, that (g) ſome, (and "thoſe againſt the generall cuſtome) did think it law-"full on that day, to receive the Sacrament after o-"ther meats. Not that they did receive it ſo, but that they thought it lawfull to receive it ſo, *ut poſt alios cibos offerri liceat corpus & ſanguis Domini*, as the Father hath it, which makes (I truſt) as little for ſitting at the Sacrament at that or any other time; as that for which you falſified *Baronius*, hath made for all times.

But you go higher yet, and tell us that it was the generall practice of the *Gentiles*, to worſhip ſitting: that ſo it was enjoyned the (h) *Romans by an expreſſe law of Numa*

(f) De orig. errorum circa cœnam c. 4.

(f) p. 133.

(g) Epiſt. 118.

(h) pag. 134.

Numa Pompilius; and that it ſeems to be the *cuſtome of the* Greeks *alſo, by an old* Quatrain *of the Seiur de Pibrac.* How old I pray you was that *Quatrain?* Not many thouſands ſure, nor many hundreds, no nor many ſcores. The *Seiur de Pibrac* as I take it,(i) was Chancellour to the D. of *Aniou*, brother of K. *Henry* the third of *France*; and ſo his *Quatrain* could not be very old, if you mark it well. And yet you thought it queſtionleſſe to be very ancient. You had not told us elſe (k) *that the Apoſtles of Chriſt were not to learn ceremonies out of the laws of* Numa, *or the* Quatrains *of* Pibrac. Moſt learnedly reſolved. They might aſwell have learnt divinitie from the man of *Lincolnſhire*, as ceremonies from the *Quatrains* of the *Seiur de Pibrac*. You tell us further in your *margin*,(l) how that *Tertullian* makes it *a generall poſture for all Pagans*: ſo he doth indeed. (m) *Perinde faciunt nationes*, as his owne words are. But then you had done well to have told us alſo, how highly hee condemns it in them, and how irreverent he conceived it, *aſsidere ſub aſpectu, contraque aſpectum ejus*, to ſit them downe under the noſes (as we uſe to ſay) of thoſe very Gods (m) whom they did worſhip and adore. This had been ſome faire dealing in you, could it have ſtood with your deſigne, of juſtifying the uſe of *ſitting* in the holy Sacrament. Nay more than ſo, you ſay of Cardinall *Peron*, that he *brings a paſſage* out of *Tertullian*, to *prove that ſome of the ancient* Chriſtians *did adore, ſitting*: and that *this poſition of theirs*, this *ſitting*, *Tertullian* did *not blame*. Not blame? Why man, *Tertullian* mentions it for nothing elſe, but to reprehend it. Nor was it then a cuſtome to *adore ſitting*, as you ſay. *Tertullian* never told you that, nor the Cardinall neither. (n) (But *adſignata oratione, aſsidendi mos eſt qui-*

Cap. 10.

(i) Thuanus. hiſt. ſub. H. 3.

(k) p. 135.

(l) p. 134.

(m) De Orat. c. 12.

(m) Quem cum maxime reverearis & venereris. l. de orat. cap. 12.

(n) Ibid.

Sect. 3.

quibuſdam: ſome men aſſoone as they had done their prayers, were preſently upon their breech: as you would have them now at the praiers thēſelves. Never did any wretched cauſe meet a fitter Advocate. You would perſwade us, that there is (o) *little feare,* that here, in *England,* the *people will clap them downe upon their breech, about our holy Table:* ſo I heare you ſay. But by thoſe many libellous and ſeditious *Pamphlets* that have been ſcattered up and down, ſince your book came out; we finde the contrary. Perhaps the goodneſſe of their *Advocate* makes them more forwards in the cauſe. I hope you know your owne words, and in them I ſpeake, telling you, (p) *If you were a ſcholar, you would have been aſhamed to write this Divinity.*

(o) pag. 136.

(p) pag. 132.

For forreigne Churches next, you tax the Doctor, as if hee did (q) *conclude the Ceremonies of ſo many neighbouring* Proteſtants *to bee unchriſtian altogether.* Where finde you ſuch a paſſage in him? All that the "Doctour ſaid is this, (r) that it was *brought into the "Churches firſt, by the Moderne Arians,* (who ſtub-"bornly gainſaying the Divinity of our Lord and "Saviour, thought it no robbery to bee equall with "him, and ſit down with him at his *Table:*) and for "that cauſe moſt juſtly baniſhed the reformed Church "in *Poland.* And for the proofe of this, he ſaith it was "determined ſo in a generall *Synod,* as being a thing "not uſed in the Chriſtian Church, *tantumque pro-"pria infidelibus Arianis,* but proper to the *Arians* onely. This goes extremely to your heart, ſo that you cannot chooſe but wiſh (ſ) that he *had ſpared to abuſe that grave Synod, to make them ſay peremptorily,* hæc ceremonia Eccleſiis Chriſtianis non eſt uſitata, *eſpecially as he turnes it into Engliſh, this ceremony is a thing not*

(q) pag. 137.

(r) *Coal from the Altar, p. 36.*

(ſ) pag. 137.

not used in the Christian Church. Why how would you translate it, were you put to doe it? The most that you could doe, were to change the number; and render it, *the Christian Churches*, for the *Christian Church*, which how it would advantage you, I am yet to seek. But being so translated, what have you to object against it, or to make good, that he hath any way *abused* so *grave a* "*Synod?* Marry say you, the *Synod* saith, *hæc ceremo-* "*nia, licet cum cæteris libera, &c.* this ceremony how- "soever in its owne nature it bee indifferent and free, "as the rest of the Ceremonies, &c. *Which* you say, *sweetens the case very much.* And so it doth indeed, *sweetneth it very much* to them which have a liberty to use it: but not to them who are restrained to another *gesture.* Nor had you noted it, being so impertinent, but that you would be thought a Champion for mens Christian liberty, as before I told you. Next you object (t) *they doe not say it is a thing not used in the Christian Church*, (that being a corruption of the Doctors) but that it is not used in the Christian and *Evangelicall* Churches, *nostri consensus*, which agreed with them in the Articles of *Confession.* If so, the Doctor was too blame, and shall cry *peccavi.* But it is you that *finger* and corrupt the Synod. The Doctor tooke it as hee found it. (u) *Hæc Ceremonia, (licet cum cæteris libera) Ecclesiis Christianis & cœtibus Evangelicis non est usitata*; are the very words. If you can finde *nostri consensus* there, it must bee of your owne hand-writing. There is no such matter, I am sure, in the printed books. It's true, that in the former words it is so expressed, *ne sessio sit in usu ad mensam Domini, in ullis hujus cõsensus ecclesiis*, that sitting at the Lords Table be not used in any of the Churches of their Cõfession. That's *nationall,*

(t) p. 137, 138.

(u) Synod. Wlodislavien. c. 6.

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Sect. 3. *nationall*, as unto themſelves. But then the reaſon followes, which is univerſall. *Hæc enim ceremonia, &c.* becauſe that ceremony was not uſed in any of the *Chriſtian* Churches, or *Evangelicall* aſſemblies. This is the place the Doctor preſſed; and you can finde no *conſenſus noſtri* there; I am ſure of that: nay, it had been ridiculous *nonſence* (ſuch as you uſe to ſpeak ſometimes) if it had been ſo. Now where you tell the Doctor, (x) that he *ſtole this* paſſage from the *Altar of Damaſcus*; and having ſtole it did corrupt it: hee muſt needs anſwer for himſelfe, that it is neither ſo, nor ſo. (y) The *Altar of Damaſcus* doth report the place, *in terminis*, as it is extant in the *Synod*; and as the Doctor layed it down in his *Coal from the Altar*. Nor did he ever know that the place was there, till you directed him unto it.

(x) pag. 137.

(y) Altare Damaſc. p. 751, 752.

But ſo or not ſo, all is one in your opinion. (a) For *both* the *Altar* and the *Coal* are *quite miſtaken*, as you give out, in thinking *that the Synod did ever ſay*, that *this ceremonie was brought in or uſed, by the moderne Arians*. Neither brought in, nor uſed? that were ſtrange indeed. What is it then that they intend? Onely, ſay you, that it is *Arianis propria*, a *thing fitter for the* Arians, *who by their doctrine and tenets placed themſelves cheeke by joule with the Sonne of God, then for devout and humble* Chriſtians, *compaſſed about with neighbours ſo fundamentally hereticall*. (b) And this you ſay, the Altar *eſpied at laſt, to be the meaning of the Synod, that ſitting was proper to the* Arians, *not by uſage, but ſecundum principia doctrinæ ſuæ, by the principles of their doctrine onely*: and ſo conclude, that contrary *to all truth of ſtory*, the Doctor makes it: firſt brought in by the *Moderne Arians*. Had you looked forwards in the *Synod*, you had found it otherwiſe.

(a) pag. 138.

(b) pag. 139.

For

For there it followeth, (c) that ſitting at the holy Sacrament firſt crept into their Churches, *potiſſimum occaſione & auſpicio illorum, &c.* eſpecially by occaſion and example of thoſe men, which miſerably had fallen away and denyed the Lord that bought them. Nor was it ſo reſolved in this Synod onely, *Anno* 1583. It was concluded ſo before (d) in the Synod of *Petricoue*, in the yeare 1578. that ſitting at the Lords Table was firſt taken up by them, who raſhly altering every thing in the Church, and ignorantly imitating Chriſts example, were fallen off to *Arianiſme*. But I will lay you downe the words for your more aſſurance. *Seſſionis verò ad menſam Domini, &c. illi inter nos primi Authores extiterunt, qui omnia temere in eccleſia immutantes, & ſine ſcientia Chriſtum quaſi imitantes, nobis ad Arianiſmum perfidi transfugæ fa-cti ſunt.* That's all that hath relation to the point in hand. The reſt which is cut off with an &c. is a touch onely on the by, that the ſaid ſitting was repugnant to the uſe of all the (e) *Evangelicall* Churches throughout *Europe*. What followes next upon this declaration of the Synod? "*Quare hanc propriam ipſis*, "*&c.* Wherefore we leave this geſture as proper and "peculiar unto them, (f) who handle both our Savi-"our and his Sacraments with the like irreverence; "and being in it ſelfe uncomely, irreligious, and "very ſcandalous withall unto ſimple men. Nay, before that, *Anno* 1563. it was determined to this purpoſe alſo in another Synod at *Cracovia*, that if perhaps any did uſe to ſit at the Lords Supper, *ceremoniam eam Arianabaptiſtis relinquant*, they ſhould deſert it utterly, as proper and peculiar to the *Arian Anabaptiſts*. This makes it cleere as day, that ſitting at

(c) Synod. Vulodiſlavienſ. in Harm. Confeſſ.

(d) In Harmon. Confeſſ. cap. 4.

(e) Præter ritus in omnibus per Europam Evangelicis eccleſiis vulgo conſuetos. ib.

(f) Vt Chriſtũ, ita & ſacra ejus irreverenter tractantibus. ib.

(g) Cap. 6. in Harm. confeſſ.

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Sect. 3. at the Lords *Table*, was brought into the Churches first, by the moderne *Arians*. That which you interpose touching *Iohn A Lasco*, is not worth the while. (h) pag. 138. He (h) was not setled in *Poland*, as your selfe affirme, untill the yeare 1557, which was but sixe yeares before the Synod at *Cracovia*, wherein this gesture was condemned of *Arianisme*. Nor was he setled then indeed, if you consider the Epistles unto *Calvin*, which your selfe hath cited: things not succeeding there, (i) Vtenhovius Calvino, Anno 1557. in Epl. Calvin. (i) saith *Vtenhovius*, to their hearts desire, *adeo furiose se opponit Satan propagationi regni Christi*; so furiously doth the devill oppose the propagation of Christs Kingdome. But setled or not setled, all is one for that. The *Arians* were here started up before his comming: nor have I such a reverend opinion of *Iohn A Lasco*, but that some principles of his might tend that way also. And so I leave you to consider, whether the *Arians* or the *Puritans* are most bound unto you, for standing up so bravely to defend their cause.

That which comes next to hand is *foule*, a *foule mistake* or two, about the ancient practise of the Church, (k) pag. 161. and *Tertullians* meaning. You say, (k) that in *Tertullians* time, they *did not* (*as wee now doe*) *eate the consecrated bread upon the place*, but *accipere & reservare*, reserve it, and carry it home with them. You make this generall, that they did not as we doe now; that is, not eate the *consecrated bread upon the place*; whereas indeed it was but in particular cases: either in times of persecution, when they could not meet so often as they would, for feare of troubles; or in the *Stations*, or dayes on which it was not lawfull to worship kneeling. In the first case, they did *accipere & reservare*, receive it of the Priest at Church in severall portions, and

and then reſerve it, that is, take it home, and eate it there, at ſuch times as they thought moſt fit for their ghoſtly comfort: and this they did eſpecially, that they might be ſure to have it for their laſt *viaticum*, at the approach of ſudden unexpected dangers. This they did uſe to eat in ſecret, before other meates, as is apparent by that paſſage (l) in *Tertullian*, *Nonne ſciet maritus quid ſecreto ante omnẽ cibum guſtes?* But this is no good proofe I truſt, that therefore in the Church they did not eat at all; becauſe they did reſerve ſome part to bee eaten at home. That were to overthrow the nature of the holy Supper, and make the *Communion* to become a private eating. In the next caſe, being that of *Station*, which you with confidence enough, have made to bee a *faſt* or (m) *publike meeting*, (as if there were no publike meetings but on Faſts, nor Faſts but on a publike meeting:) it was ordered thus. There were ſome certaine times, in which it was not lawfull to worſhip (n) *kneeling*, as *viz.* among other dayes, every *Sunday* in the yeare, and the whole time from *Paſch.* to *Pentecoſt*. Now in thoſe dayes of *Station*, or ſtanding dayes, at which the people might not kneele, in the receiving and partaking the holy Sacrament; many of them rather choſe to forbeare the *Communion*, than to take it (o) ſtanding. Which being well knowne unto *Tertullian*, hee wiſheth them to come, though they might not kneele, and take it ſtanding at the Altar, [*Si & ad aram Dei ſteteris:*] and to reſerve and take it home, and eate at their owne houſes, kneeling, according unto their deſires. By doing which, *accepto corpore Domini & reſervato*, by their receiving of it in the Church, and carrying of it home to eate it there, they ſhould

(l) Ad uxorem lib. 2.

(m) pag. 160.

(n) Die dominico de geniculis adorare nefas eſſe ducimus: eadem immunitate, a Paſcha ad Pentecoſten gaudemus. Tertul. de Cor. Milit.

(o) Quod ſtatio ſolvenda ſit accepto corpore dom. Id. de orat.

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(p) Vtrunque ſalvum eſt, & participatio ſacrificii, & executio officii.

(p) ſalve all fores: participate of the ſacrifice, as they ought to doe, and yet retain the old tradition, in thoſe dayes of *Station*. This if you underſtood before, you did ill to hide it; if not, you are a little wiſer than before you were.

(q) pag. 172.

The next that comes before us is a covered diſh, and being uncovered, proves a *Gelly*, (q) a *Claudius Gellius* in your language, a *lame Giles* in ours. *Who this lame* Giles *ſhould be, you cannot gueſſe* you ſay, but indeed you will not. *Lame Giles his haltings* is the title of a booke ſet out by Maſter *Prynne*, againſt *Giles Widowes* of *Oxford*: wherein the Doctor firſt encountred with the name of *Dreſſer*, applied to the Communion-Table ſtanding *Altar-wiſe*, and of the which hee thought him to have been the Author, till he obſerved it in the Letter to the Vicar of *Grantham*, being the ancienter of the two. But this is but a copy of your countenance. You have not ſo ſmall intereſt in Maſter *Prynne*, as not to bee partaker of his learned labours; though you ſeeme loath, both here and elſewhere, that any thing of his, ſhould be either *pinned*, or *prinned* on you, or any friend of yours whoever.

This diſh being thus uncovered, and ſet by, let us now fall more roundly to your *ſecond ſervice*. In the beginning of your booke, you tell us that the Doctor

(r) pag. 3.

(r) *faines*, that the *writer of the letter doth ſlight, but failes, for hee doth cite and approve the appellation of ſecond ſervice*. The Biſhops (ſ) letter hath it thus. *The Miniſter appointed to reade the Communion (which you out of the booke of Faſt*, in 1. *of the King, are pleaſed to call ſecond ſervice.)* And towards the latter end, (t) *either in the firſt or ſecond ſervice*, as you diſtinguiſh. Is this to cite and to approve the appellation? Yes, that

(ſ) *In the Coale from the Altar.* p. 71.

(t) Ibid. p 77.

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it is say you, and more. For the good writer of the letter, finding the (u) Vicar *used it (as it seemes)* in *his discourse*, and that the *neighbours boggled at it, excuseth it as done in imitation of that grave and pious booke.* That grave and pious booke, good Lord, how wise you are upon a sudden, and yet how suddenly doe you fall againe to your former follies? That booke, as *grave and pious* as it is, was *never intended* (as you say in that which followes) *to give Rubricks to the publike Liturgie:* and therefore howsoever the *Fast-booke* calls it (so *grave and pious* though it were) let never any Countrey Vicar in *Lincolne Diocese*, presume to call it so hereafter. Iust so you dealt before with his Majesties Chappell. Having extolled it to the heavens, and set forth all things in the same, (x) as *wisely and religiously done:* yet you are resolute, that *Parish Churches*, are not, nor ought not to be bound, to *imitate the same in those outward* circumstances. A grievous sinne it was no doubt, for the poore Vicar to apply the distribution of the Service, in the booke of *Fast*, unto the booke of *Common-Prayer:* and it was very timely to be done, to *excuse him* in it, as if he did relate onely to the Book of Fast. Else who can tell, but that the Alderman of *Grantham* and the neighbours there, might have conceived hee used it (y) in *imitation of the two Masses used of old*; that *viz. of the Catechumeni, and that of the Faithfull:* neither of which, the Alderman (a *prudent and discreet*, but no learned man) nor any of his neighbours had ever heard of. Great reason to excuse the Vicar from so foule a crime; which God knowes how it might have scandalized poore men, that never had tooke notice of it, till it was glanced at in the letter.

Cap. 10.

(u) p. 173, 74.

(x) pag. 34.

(y) pag. 174.

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Sect. 3. The Vicar being thus excuſed, you turne your ſtile upon the Doctor, for juſtifying the diſtribution of the Common Prayers, into a firſt and ſecond ſervice. You ſaid even now, that you *approved the appellation*; yet here you give us ſeverall Arguments for reproofe thereof. For firſt, ſay you, (a) the *Order of Morning Prayer*, is not (as the poore man ſuppoſeth) the *whole Morning Prayer*, but a little *fragment thereof*, called the Order of *Mattens*, in the old Primers of King *Henry* the eight, King *Edward* the ſixth, and the Primer of *Sarum*, what, no where elſe? Doe you not finde it in your Common-Prayer Book, to bee called *Mattens*? Looke in the Calendar for proper Leſſons, and tell mee, when you ſee mee next, how you finde it there? *Mattens and Evenſong*, ſaith it there; *Morning and Evening Prayer*, ſaith the Booke elſe-where: which makes, I trow, the Order of *Morning Prayer* to bee the ſame now, with the Order of *Mattens*, and that in the intention of the Common-Prayer Book, not in the Ancient *Primers* onely. *Not the whole Morning Prayer* ſay you, but you ſpeake without booke: your booke inſtructing you to finde the full courſe and tenor of *Morning and Evening Prayer throughout the yeare*. Yet you object, that if we ſhould make *one ſervice of the Mattens, we muſt make another of the Collects, and a third of the* Letany: and *the Communion at the ſooneſt will bee the* fourth, *but by no meanes the ſecond ſervice*. Why Sir, I hope the *Collects* are diſtributed, ſome for the firſt, and others for the *ſecond ſervice*: there is no particular *ſervice* to bee made of them. And for the *Letanie*, comparing the *Rubrick* after *Quicunque vult*, with the Queenes *Injunctions*, that ſeemes to bee a preparato-

(a) pag. 174.

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rie to the *ſecond ſervice*. For it is ſaid (b) there, Cap. 10.
"That immediately before the time of Communi- (b) Cap. 18.
"on of the Sacrament, the *Prieſts* with other of the
"Quire ſhall kneele in the midſt of the Church, and
"ſing or ſay plainly the Letany, &c. And you may
marke it in ſome Churches, that whiles the *Letanie*
is ſaying, there is a Bell tolled, to give notice unto
the people, that the Communion ſervice is now com-
ming on. Secondly, you (c) object, that by this rec- (c) pag. 174.
koning, we ſhall have *an entire ſervice without a prayer for King or Biſhop*; which you are *bold to ſay*, and may ſay it boldly, is *in no Liturgie this day, either* Greeke *or* Latine. Stay here a while. Have you not found it otherwiſe in your obſervations? What ſay you then to theſe? *O Lord ſave the King*, & then, *Endue thy Miniſters with righteouſnes*. Are theſe no praiers for King or Biſhop? Thoſe which come after in the *Letanie*, & that in the praier for the *Church militant*; are but the ſame with theſe, though more large & ful. Thirdly, ſay you, (d) the *Act of Parliament* doth *call it ſervice, and not ſervices*; therefore (for ſo you muſt conclude) there is no diſtribution of it to be made into *firſt* and *ſecond*. So in like ſort ſay I, the *Act* of *Parliament* doth call it (e) *Common-prayer*, & not *Common-prayers*; therefore (upon the ſelf ſame reaſon) there is no diſtribution to be made of praiers for plenty, and praiers for peace, praiers for the King, and prayers for the Clergie, prayers for the ſick, and prayers for the ſound, *& ſic de cæteris*. Laſtly, you make (f) the *true and legall diviſion of our Service*, to be into the *Common-praier*, and the *Communion*: the *one to be officiated in the* Reading Pew, *the other at the* holy table, *diſpoſed conveniently for that purpoſe*. If ſo, then when there is no *Communion*, which is you know adminiſtred but at certaine times, then is there no diviſion

(d) p. 175.

(e) *An Act for uniformitie of Common prayer and Service, &c. 1. El. c. 2.*

(f) p. 175.

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Sect. 3. sion of the ſervice, and conſequently no part thereof to be officiated at the *holy table*; which is expreſly contrary to the *Rubrick* after the *Communion*. You are like I ſee to prove a very able *Miniſter*, you are ſo perfect in your *portuis*.

But now take heed, for you have drawn your ſtrēgths together, to give the poore Doctor a great blow, accuſing him of (g) *conjuring up ſuch doctrine*, as *might turn not a few Parſons and Vicars out of their Benefices in ſhort time* How ſo? Why by *incouraging them, in a book printed with Licence*, (I ſee you are diſpleaſed at the licence ſtill) to *ſet up a conſiſtorie in the midſt of* divine Service, and *to examine in the ſame the worthines of all Communicants*. The Dr. finds it in his *Rubrick*, that ſo many as intend to be partakers of the holy Communion, ſhall ſignifie their names unto the Curate over-night, or elſe in the morning before the beginning of Morning Prayer, or immediately *after*. From whence, and from the following *Rubricks*, the poore Doctor gathered, (h) that in the intention of the Church "there was to *be ſome reaſonable time, betweene Morn-*"*ing Prayer and the Communion*. "For otherwiſe "what leiſure could the Curate have to call before "him notorious evill-livers, or ſuch as have done "wrong to their neighbours, and to advertiſe them "not to preſume to come unto the *Lords Table*: or "what ſpare time can you afford him, betweene the "*Reading* Pew and the *holy Table*, to reconcile thoſe "men betweene whom hee perceiveth malice and "hatred to raigne, &c. as he is willed and warrant-"ed to doe, by his *Common prayer* Booke. Call you this ſetting up a *Conſiſtorie* in the *middeſt of Service*? You might have ſeene, but that you will not, that here is nothing to be done in the *midſt of ſervice*: but

(g) p. 176.

(h) Con. p. 25.

in

in the middle ſpace of time, betweene both ſervices; when as the people are departed, and the *Curate* gone unto his *houſe*. This was the ancient practice of the Church of *England*. The Morning prayer, or *Mattens* to begin betweene ſix and ſeven; the *ſecond ſervice*, or Communion ſervice, not till nine or ten: which diſtribution ſtill continues in the Cathedrall Church of *Wincheſter*, in that of *Southwell*, and perhaps ſome others. So that the names of thoſe which purpoſed to communicate, being ſignified unto the *Curate*, if not before, yet preſently after *Morning Prayer:* hee had ſufficient time to conſider of them, whether he found amongſt them any notorious evill livers, any wrong-doers to their neighbours, or ſuch as were in malice towards one another, and to proceed accordingly, as he ſaw occaſion. All this you wipe out inſtantly with a daſh of wine, (i) *Exiguo Pergama tota mero*, as the Poet hath it: as if the notice given unto the *Curate* were for nothng elſe, (k) but *that proviſion might be made of Bread and Wine, and other neceſſaries, for that holy myſterie.* And were it ſo, yet could this very ill be done, *after the beginning of Morning Prayer* (as (l) you needs will have it.) For would you have the people come to ſignifie their names unto the *Curate*, when he was reading the *Confeſſion*, or perhaps the *Pater-noſter*, or the *Pſalmes*, or *Leſſons*; & then the *Curate* to break off, as oft as any one came to him, to bid the *Church wardens* take notice of it, that *Bread and Wine* may be provided. Beſides, you muſt ſuppoſe a *Tavern* in every Village, and a *Baker* too: elſe you will hardly be provided of *Bread and Wine* for the *Communicants*, in ſo ſhort a ſpace, as is between the beginning of Morning Prayer, and the holy Sacrament. Nay, not at all

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(i) Ovid. Epiſt. Penelop.

(k) p. 176.

(l) *Immediatly after the beginning of Morning Prayer*, p. 177.

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Thus deale you with the other *Rubricks*, and wreſt them quite beſides their meaning; eſpecially the third, which concerneth the repulſing of thoſe which are *obſtinately malicious*, & will by no means be induced to a *reconcilement*. You tell us onely of the ſecond, which requires the Curate (m) to *admoniſh all open and notorious evill livers, ſo to amend their lives, that the congregation may thereby be ſatisfied: that it were moſt ridiculouſly preſcribed to be done in ſuch a place, or in ſo ſhort a time*; and *therefore that it is intended to be performed by the Curate upon private conference with the parties*. For which you cite (onely to ſhew your mighty reading) the *order of the Communion, An.* 1548. But both the obſervation and citation too, might have been very well omitted. For I would know of you, good Sir, who ever doubted it but thoſe admonitions ought to be in private, or thought the Church in time of ſervice to be a fitting place for perſonall reprehenſions? So that you might have ſpared to tell us, your (n) *owne* laudable *practice*, in not *keeping back*, but *onely admoniſhing publick offenders upon the evidence of fact*; and that *not publickly neither, nor by name*: unleſſe there had been ſomewhat ſingular in it, which no man ever had obſerved but your owne deere ſelfe; and that to be propoſed as an *Inſtitutio ſacerdotum*, for all men elſe to regulate their actions by. But for the third, you

(m) p. 177.

(n) p. 181.

ſay

ſay that it directs the Curate how (o) *to deale with thoſe, whom hee perceives by intimation given,* and *direction returned from his Ordinary, to continue in unrepented hatred and malice:* whom, having the *direction of his Ordinary,* he *may keep from receiving the Sacrament,* and *that in an inſtant without chopping or dividing the divine ſervice.* And then, that *otherwiſe it were an unreaſonable and illegall thing, that a* Chriſtian *man laying open claime to his right in the* Sacrament, *ſhould be debarred from it by the meere diſcretion of a* Curate. *Poore Prieſts!* I cannot but lament your caſe; who are not onely by this *Miniſter of* Lincoln *Dioceſe,* debarred from moving and removing the *holy Table:* but abſolutely turned out of all authority, from hindering ſcandalous and unworthy perſons to approach unto it. That's by this Miniſter conferred on his (p) *Deacon* alſo: becauſe forſooth it did belong unto the *Deacon,* to cry, πὰς ἀκρόασις, πὰς ἀκρόασις, looke to the doores there, to the doores; and to take care, the *Catechumeni,* and thoſe which were not to communicate, ſhould avoid the Church. *O ſaclum inſipidum & infacetum!* Such a dull, drowſie diſputant, did never undertake ſo great an Argument. As if the *Deacon* did theſe things of his own authority; not as a *Miniſter* unto the *Prieſt,* and to ſave him a labour. That which comes (q) after from the *Ieſuites,* and other *Schoolemen,* will concern us little, who are not to be governed by their dictates and deciſions, but by the rules and Canons of the Church of "*England.* Now for the *Rubrick,* that ſaith thus. The "Curate ſhall not ſuffer thoſe to be partakers of the "Lords Table, betwixt whom he perceiveth malice "and hatred to raigne, untill he know them to be re-"conciled: and that of two perſons which are at va-"riance

(o) p. 177.

(p) p. 178.

(q) Suarez. Dominicus a Soto *and others,* p. 179, 180.

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"riance, that one of them be content to forgive the "other, &c. the *Miniſter* in that caſe ought *to admit the penitent perſon to the holy Communion*, and *not* him that is *obſtinate*. So for the *Canons*, they runne thus.

(r) Can. 26. "(r) No Miniſter ſhall in any wiſe admit to the receiving of the *holy Communion* any of his Cure which "be openly known to live in ſinne notorious without "repentance; nor any who have maliciouſly contended with their neighbours, untill they ſhall be reconciled; nor any *Churchwardens* or *Sidemen*, who "wilfully incur the horrible crime of perjurie, in not

(f) Can. 27. "preſenting as they ought: nor (f) unto any that refuſe "to *kneel*, or to be preſent at publick prayers; or that "be open depravers of the Book of Common Prayer; or any thing contained in the Book of *Articles*, "or the Book of ordering Prieſts and Biſhops, or any "that have depraved his Majeſties Soveraigne authority in cauſes Eccleſiaſticall, &c. Here is no running to the *Ordinary* (t) to *receive direction* what to do, but an authority left unto the *Prieſt* without further trouble; and more than ſo, (u) a *charge impoſed* upon him not to do the contrary. Onely it is provided, (x) that *every Miniſter ſo repelling any, ſhall* on complaint, *or being* required *by the* Ordinarie, *ſignifie the cauſe unto him, and* therein *obey his Order and Direction. Therein*, upon the poſt-fact, after the *repelling*, and on return of the *Certificate*; and not before, as you would have it: for proof whereof, with an unparalleld kind of impudence, you cite thoſe very *Canons* againſt themſelves. But ſo extreme a ſpleene you have againſt the *Clergie*, that upon all and no occaſions, you labour throughout your *Pamphlet*, to lay them open, and expoſe them to the contempt and ſcorne of the common people.

(t) *By intimation given, and direction received from his Ordinary, &c. p. 177.*

(u) *No Miniſter ſhall in any wiſe, &c. as in the Canon.*

(x) Canon 27.

Now

Now as you labour to expose the Clergie to contempt and scorne; so you endevour, secretly and upon the by, to make the *Chappels and Cathedrals guilty of some foule transgression, the better to expose them* unto censure also. The (y) Doctor charged this on the *Epistoler*, whosoever he was, in his *Coal from the Altar*; and you confesse the action in your *holy Table*. For reckoning it (z) amongst the Doctors *fainings*, that the *writer of the Letter would cunningly draw the* Chappels and Cathedrals *to a kinde* of *Præmunire*, about *their Communion-tables*: you answer that he *failes*, for the *writer confesseth he doth allow and practice it*. Allow and practice it? What *it*? *It* is a relative, and points to that which went before; viz. a cunning purpose and intent to draw *Chappels and Cathedrals* into a kinde of *Præmunire*; which you acknowledge in plaine termes, the *writer doth allow and practice*. (a) *Adeo veritas ab invitis etiam pectoribus erumpit*, said *Lactantius* truely. It seemes your book was not so *thorowly perused*, as the *Licence* intimates: for if it had, this passage had not bin so left to bewray the businesse. Yet you fall foule upon the Doctor, & reckon it as one of his extravagancies, (b) that he should charge the writer for *making such a difference between the* Chappels and Cathedrals *on the one side, and the* Parochials *on the other*, (in the point of Altars;) the *Lawes* and *Canons* (in that point) *looking indifferently on all*. Which said, you tell him of some special differences (which he knew before) made by the *Canons* themselves, betweene *Cathedrals* and *Parochiall* Churches. But Sir, the question is not of those things wherin the *Canons* make a difference, as in *Copes, monethly Communions* and such like, which there you instance in: but in those things wherin they make no

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(y) *Coal, p. 27.*

(z) pag. 2.

(a) Lactant. l. 2. c. 1.

(b) p. 182.

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(c) *Injunct.* 47.

to

to adorne the *Churches*: and you would fain caſt ſomewhat in the way to hinder the *good work which is now in hand*; by telling thoſe which love to heare it, that in the reformation made by Queene *Elizabeth*, all *Ornaments* were tooke away, as tending unto *Popery* and *Superſtition*.

The loweſt diſh of all, as leaſt worth the looking after, is an extravagant *wilde fowle*, which either hath no name, or is aſhamed of it. The Writer of the Letter had ſaid(d) unto the Vicar, that he did *hope he had more learning, than to conceive the Lords Table to bee a new "name, and ſo to bee aſhamed of the name.* This, ſaith "the Doctour, (e) might have well been ſpared, there "being none ſo void of piety and underſtanding, as to "be ſcandalized at the name of the *Lords Table*; as are "ſome men, it ſeemes, at the name of *Altar*, ſaving "that ſomewhat muſt be ſaid, to perſwade the people "that queſtionleſſe ſuch men there were, the better to "indeere the matter. Now you reply, to the laſt clauſe of being *ſcandalized and aſhamed at the name* of the Lords Table; that (f) *ſurely of that kinde there are too* many in the world, ſome calling it *a profane Table*, as the *Rhemiſts*; others an *oyſter-board*, and an *oyſter-table*; the *Vicar*, if his neighbours charged him rightly, a *Treſle*: and you know who a *Dreſſer*, why was that leftout? This ſaid, you fall upon the Author of the *Latine determination*, onely to make the man ſuſpected of being *aſhamed of the name of Table*: and then upon the Church (g) of *Rome*, as being (you ſay) the *true Adverſary*,, that the *letter aymed* at, for leaving out of her *Canon* (in the Reformation of the *Miſſall* by Pope *Pius Quintus*) this very name of the *holy Table*, againſt the *practiſe of all Antiquity, and precedent*

(d) *Coal p.74. 75.*

(e) *Coal p.43.*

(f) *Holy Table. p.192.*

(g) *pag.194.*

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dent Liturgies. But Sir consider in cold blood, that that *determination* came not out, till five or six yeares after the Bishops letter. Your selfe hath given it for a rule, (h) that as *all Prophets are not Ordinaries, so all Ordinaries are not Prophets:* and therefore certainly the writer of the letter being no Prophet, as you say, could not at all reflect on this *determination*. Then for the Church of *Rome*, that comes in as idly: just as the Germans were brought in, to beate downe all the *Altars* there; because the *Country* people here were scandalized therewith in their *Parish* Churches. Whether the Church of *Rome* bee ashamed or not, at the name of *Table*, is not materiall to this purpose: the letter being writ in *English*, and scattered up and downe amongst *English* men; and therefore had you brought us some of them, that had conceived the *Lords Table to be a new name*, or were *ashamed* thereof, you had then done well. Which since you have not done, but wandred up and down in a maze, or circle, from page 192. unto 197. neither the writer of the letter then, nor your selfe now have cause to *wish*, (i) that *the Lords Table may not be conceived to be a new name*; or *that the good worke in hand* (as scornefully you call it) *make not the unlearned sort of men ashamed of it*. So then, you finde not any yet that are ashamed of the *name of Table*: but finde you none that are ashamed of the *name of Altar?* That was another part of the Doctors charge, and thereunto you answer not so much as *boh*. What have we *confitentem reum?* if you will take it as a kindnesse, I will finde one for you. What thinke you of the Minister of *Lincolnshire*, let him be the man: who being *ashamed of the name of Altar*, and fearing to weare out his *holy Table* with too often rubbing; excogitated

(h) pag 82.

(i) pag. 197.

cogitated that fine word *utenſil*, to expreſſe them both. Now that he was aſhamed of the name of *Altar*, you may ſee expreſly, p. 108. For citing *Altare* from S. *Hierome*, hee tranſlates it *Sanctuary*; and citing Θυσιαστηριον from *Palladius*, he tranſlates it *place*. A Pantery, Larder, Store-houſe, Pigeon-houſe, an Vtenſil, a place, a Sanctuary, *Iudas his bagge*, any thing, yea a very *dreſſer*, ſo it be no *Altar*. Cap. 10.

I ſee you will bee ſerved in ſtate: your ſecond courſe being tooke away, there is a banquet yet remaining; ſome ſweet meats from *Placentia*, and a piece of *Parmeſan*. There is a *populo ut placerent* in the maine diſcoure, and an *ut pueris placeas* in the ordering of it: both of them intermixt ſo artificially, that it is hard to bee diſcerned, whether of the two bee moſt predominant. But here, you give it cleare for the *ut populo*, yea and *ut magno in populo* too, to make ſure the matter: not onely juſtifying your owne poore endeavours in that kinde, bnt falling foule upon the Doctor, becauſe he joines not with you in the undertaking. (k) You tell us, that the *firſt Proteſtants of the Reformation had a better opinion of the common people*: and that *the firſt inducements of King* Edward *and his moſt able Councell, to remove the Altars and place* holy Tables, *was to root up ſuperſtition in the mindes of theſe* (by him, the Doctor, *ſo much deſpiſed*) *common people*. What an opinion the firſt *Proteſtants* had of the common people, is not now the queſtion, but whether in their labours to *reforme* the Church, and *root up ſuperſtition*, they had relation to the humour of the people, or the glory of God. If you could ſhew us, that King *Edward* and his *moſt able Councell*, (as in your odious manner of compariſons you are pleaſed to ſtile them) (k) pag. 201.

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aymed at this onely, in that act of theirs, *populo ut placerent*, to pleaſe the people: you had ſaid ſomewhat to the purpoſe. But you had laid withall a greater ſcandall on that King, and his *ſo able Councell*, than all your wit and learning would be able to take off again. If not, why doe you bring King *Edward and his able Councell* upon the ſtage, as if they could ſay ſomewhat in your defence, when they had no ſuch meaning as you put upon them? The people then, as it appeareth in the ſtory, were ſo averſe from that Act of the King and Counſell, that they were faine to ſet out (l) certaine *conſiderations* to prepare them to it, and make them ready for the change, which they meant to make. Call you this pleaſing of the people? It was indeed pretended, that the change would bee for the peoples good, and to *root up ſuperſtition* out of their mindes: but nothing leſſe intended than the peoples pleaſure. An honeſt care that all things may be done for the common good, for training up the people in their obedience to Gods Commandements, the Kings juſt government, and the Churches orders; no man likes better than the Doctor. If this will pleaſe the people, take me with you, and you ſhall never want a ſecond to aſſiſt you in it. And this is that *placentia* which the Apoſtle hath commended to us by his own (m) practiſe, firſt; *I pleaſe*, ſaith he, *all men in all things, not ſeeking mine owne profit, but the profit of many, that they may be ſaved:* and next by way of precept (n) or direction, *Let every one pleaſe his neighbour for his good to edification.* If you obſerve theſe rules, and looke not after your own profit, applauſe, or popular dependencies; but the edification of the people onely, *that they may bee ſaved:* you have S. *Paul*, both for your warrant

(l) V. Acts and mon. part 2. p. 700.

(m) 1 Cor. 10. 33.

(n) Rom. 15. 2

warrant and example. The Doctor had not faulted this either in you, or in the writer of the letter, had he found it in you. But on the other side, there is a *pleasing popularity* which some men affect; an art to feed the peoples humour, that they themselves may bee borne up and hoisted by the peoples breath: and this appeareth every where, as well throughout that letter, as your whole discourse. This was the disease of (o) *Pilate* in the holy *Gospel*. Of whom it is recorded there, that to *please the people*, he released *Barrabas unto them, and condemned* Jesus: and this the itch of *Diotrephes* (p) in S. *Iohns* Epistles, who loving to have the preheminence amongst ignorant people, disparaged the *Apostles*, and prated openly *against them with malicious words*. In these designes to court the favour of the people, by casting scandals on the Church, and the publike government; and by that meanes to be admired and honoured for a *zealous Minister*, and a stout *Patriot* for the publike; for a (q) δημοτικὸς ἀνὴρ, as the Historian, or a (r) φιλαίτιος and φιλόπολις in the Orators language, the Doctor leaves you to your self. You may draw after you, if you please, (s) *Ambubajarum collegia, & hoc genus omne*, the love and favour of the multitude for a day or two: but you will finde it a weak staffe to relie upon, though it may serve to puffe you up, and make you think your selfe to be *some* great body. The Doctor hath no such designes, and therefore needs not take those courses: knowing especially that S. *Paul* hath said, that *if I yet pleased men, I should not be the servant of Christ*, Gal. 1. 10.

Cap. 16.

(o) Mar. 15. 15.

(p Epi.

(q) Plutarch. in Demosth.

(r) Isocrat. ad Nicoc.

(s) Hor.

But (t) *Quanto rectiùs hic, qui nil molitur ineptè.* You that did never any thing in *vain*, except a little for *vain-glory*; have better studied those deep points, then

(t) Hor. de arte Poet.

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Sect. 3. the Apoſtle did or could: and have found out a way ſo to ſerve the Lord, that you may *pleaſe the people* too. And therfore *Matto Santo Paulo*, ſimple S. *Paul*, (I hope you can remember your own ſweet words) that could not ſo well *time* it, as to *ſerve two Maſters*. How farre you are the ſervant of Chriſt, I have not to doe with; look you to that: but how farre you have laboured to pleaſe the people, that I can tell you preſently without more ado. What made you undertake this Argument, being for ought you would be known of, no party in it: was it to ſhew your zeale and *ſervice* unto *Chriſt*, or to *pleaſe the people?* What makes you ſpeak ſo ſlightly of the Inſtitution of *Epiſcopall* power: & having ſpoke ſo ſlightly of it, what makes you ſpeake ſo doubtfully of the preſent government, as if al things were carried with an higher hand than they ought to be, ratherwith *canon ſhot, than with Canon law*: was it to *ſerve Chriſt*, or to *pleaſe the people?* What was it that occaſioned you at every turne, to ſpeake ſo deſpicably of the *Clergie*; ſubjecting the *Prieſt* unto his *Deacon*, to the *Church-wardens of the Pariſh*; tying him from intermedling with the *holy Table*, and from debarring any man from the *holy Sacrament*; was it to *ſerve Chriſt*, or to *pleaſe the people?* What moved you to deride ſo ſcornefully the courſe and Orders of his Majeſties *Chappell*, directed onely by a *Deane and ſo many Gentlemen*, as you pleaſe to ſlight them; and throughout your whole diſcourſe, to make a May-game at the *pietie of the times*, and the *good worke of uniformity* which is *now in hand*: was it to ſhew your zeale to *Chriſt*, or to *pleaſe the people?* What makes you pleade ſo faintly, for *bowing at the Name* of JESUS, ſo earneſtly for *ſitting at the holy Sacrament*; what makes you

you cavill, on the by, at the Forme of Prayer, appointed by the *Canon* to bee uſed before the Sermon; and at the peoples looking *Eaſt-ward* in the time of Prayer, was this to *ſerve Chriſt*, or to *pleaſe the people?* The like may bee demanded of you for ſcattering ſuch doubts and jealouſies amongſt the people, as if Religion were in hazard, and that the *outworks* onely were now *taking in*, that ſo the Adverſaries of the Goſpel, might come more neere to plant their battery againſt the *Fort it ſelfe?* Your quarrell at the diſtribution of the Service into the *firſt* and *ſecond*, as if it were *an imitation of the two Maſſes uſed of old*; hath ſomewhat in it of that nature. And what did you intend, I pray you, in telling us what an opinion the firſt *Proteſtants* had of the common people, as if Religion had beene altered, and *Altars* changed into *Tables*, by a kinde of law, onely to feed the *peoples* humour, who had before-hand, as you ſay, beat them down *de facto*: was not this done to *pleaſe the people?* Such pleaſers of the peoples humours, wee have too many in this Kingdome: and you, I take it, like *Mutatus Curio* in the Poet, are (u) *momentum rerum*. And yet you might have done all this, without expoſing the poore Doctor to the common fury: as if ſo many (x) *proviſionary Saints of God, ſo many nerves* and *ſinewes of the State, ſo many armes of the King to defend his friends, and offend his enemies*; were by him called *in ſcorne*, and *for want of wit, poore people*. Good Sir, a word or two in private. Thinke you that there are no *proviſionary Saints*, no *nerves and ſinewes of the State*, none of the *Kings Armes* in the Towne of *Grantham?* and yet (y) the Biſhop tels his Vicar, that it were fitter that the *Altar ſhould ſtand table-wiſe, than*

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(u) Momentũque fuit mutatus Curio rerum Luca. l. 1.

(x) pag. 201.

(y) Conf. p. 76.

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that the Table be erected Altar-wise, to trouble the poore Towne of *Grantham*. The Doctor tooke his phraſe from *thence*, and onely turned thoſe words upon him (if you marke it well) which he had found there to his hand. Nor are you very free from ſo great a fault, in calling thoſe *proviſionary Saints, ſinewes, and nerves*, and *Armes*, the (z) *rude people of Grantham*. Or if you needs will make him meane it of the people generally, tell mee, I pray you what is the difference (for I know it not) between the *people* and the *ſubjects*. If none, as ſurely none there is, how durſt your *mothers ſonne in ſuch a State as this*, in *ſuch a Church as* this, and *under ſuch a Prince, ſo beloved as this*, call the ſaid *Saints, Armes, Nerves*, and *Sinewes*, for *want of wit*, or ſomething elſe, (a) *poore Subjects*? It is true, you make them faire amends, by giving them ſome ſecret notice, of their authority and power in the civill government: concluding that extravagancie with the (b) *obſervation of an Heathen* man, *Iraſci populo Romano nemo ſapienter poteſt*. But Sir, I hope you do not make your *poore Subjects* in *England*, any way equall to the *people* in the State of *Rome*, who were ſo formidable at that time to all Kings and Princes, (c) *ut quaſi nefas eſſet regem aliquem juxta eorum terminos habere*. The *ſupreme majeſty* of the State, was in the people at that time, when this ſpeech was uſed: and ſo your application of it in this place and time, muſt needs be either very fooliſh, or extremely factious.

(z) *The rude people replying he ſhould ſet up no Dreſſers of ſtone, &c.* p. 6.

(a) *Poore Subjects that are penally to obey lawes and Canons, &c.* p. 49.

(b) pag. 202.

(c) Iuſtin. hiſt. lib. 29.

To come unto the end of all, you cloſe your Readers ſtomacke with the diſcovery (d) of the *Doctors ignorance* in his *fooliſh definition of the* Diptychs *in the Primitive Church: which no man*, as you ſay, *who could with*

(d) pag. 232.

with the help of a Lexicon, *have known the meaning of the word, would ever have offered (in this learned Age) to have imposed upon his Readers.* How so? Marry say you, he hath defined the *Diptychs* to be the *commemoration of those famous Prelates*; and *other persons of chiefe note, which had departed in the faith.* This said, you fall into a long and most impertinent discourse, touching the nature of these *Diptychs*; onely to shew the *Doctors ignorance*, and your most extraordinarie parts in matter of Antiquitie. The Doctor found at first what hee was to trust to: nothing throughout your whole discourse, but cutting off his words, and mis-reporting of his meaning. Sometimes you cut him off when and where you list, not suffering him to speake what he hath a minde to, in which respect you may be called the *Doctors hatchet*, ἡ τῆς ῥητόρων κόπις, (c) as *Phocion* in another sense, was by *Demosthenes*. Here you report his words aright, which you do not often; but then most shamefully mis-report his meaning. The Doctor doth not there lay downe a *definition* of the *Diptychs*, as you falsly charge him; but onely doth expound the word, as it related to the case which was then in hand. You may remember, that the Bishop had sent the *Vicar* unto Bishop *Iewel*, to learn how long *Communion Tables had stood in the middle of the Church:* and Bishop *Iewel* tels him of a passage in the *fifth Councell of Constantinople*, where it was said, that *tempore Diptychorum cucurrit omnis multitudo, cum magno silentio circumcirca Altare:* i. e. saith he, *When the Lesson or Chapter was a reading*, the *people with silence drew together round about the Altar.* Now when the Doctor comes to scan this passage, not taking any notice of this mistake in Bishop *Iewel*, he

(c) Plut. in Demosth.

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(f) Coal, p. 55. "the fifth *Councell of Constantinople*, the *Altar* might
"and did stand at the end of the *Chancell*, although
"the people came together about it, to heare the
"*Diptychs*: i. e. the commemoration of those Pre-
"lates, and other persons of chiefe note, who had
"departed in the faith. This you report to be his
definition of the *Diptychs*; a very *foolish* one, you say;
and *foolish* it had beene indeed, had it been laid down
there for a *definition*. But did you marke it as you
should, you would have found that it was never meant
for a *definition* of the *Diptychs* generally; but onely
for an exposition of the word, as in that place used: to
shew the Reader what it was, which all the people
came about the *Altar* to heare rehearsed. For if you
(g) Act. p. 753. look into the (g) *Councell*, you wil find it thus; first that
the people came together about the *Altar* to hear the
Diptychs; and then, χ) μόνον ἀνέγνω τὰ ἁγιωτάτα, &c. "That
"the recital being only made of the four holy *Oecume-*
"*nicall* Synods, as also of the Archbishops of blessed
"memory, *Euphemius*, *Macedonius*, and *Leo*, the peo-
"ple with a loud voice made this acclamation, Σοὶ δόξα
"πάντα, *Glory be to thee O Lord*. This is the truth of the
relation in that Councell. And I would faine learn of
you, being so great a Clerke, how you can fault the
Doctor for his exposition of the word τὰ δίπτυχα, in that
place & time: when there was only read (χ) μόνον ἀνέγνω τὰ)
the commemoration of those Prelates, *Leo*, *Euphe-*
mius, and *Macedonius*, and other persons of chiefe
note, those which had had their interest in the said
foure Councels, which were all *departed in the faith*.
You were neere driven to seeke a concluding quar-
rell, when you pitched on this. Onely you were re-
solved

ſolved to hold out as you had begun: and as you entred on the buſineſſe, with a *falſe ſtorie* of the *Vicar*; ſo to conclude the ſame, with a *falſe clamour* on the *Doctor*. But Sir, let me adviſe you, when you put forth next, to ſhew more candour in your writings, and leſſe ſhifting wit. Otherwiſe, let the *Diptychs* have as many leaves as any of your Authors, old or new have mentioned to you: your name will never be recorded, but on the back-ſide of the booke; in caſe you do not find a room in the (h) laſt columne of the foure, which you have given us from *Pelargus*. And ſo I ſhut up this debate with that patheticall expreſſion, wherewith *Octavius* did conclude againſt *Cecilius*: *Quid ingrati ſumus? quid nobis invidemus, ſi veritas divinitatis ætate noſtri temporis maturuit? Fruamur bono noſtro, & recti ſententiam temperemus: cohibeatur ſuperſtitio, impietas expietur, vera Religio ſervetur.* Why are we ſo ingratefull? why doe we envy one another, if the true worſhip of the Lord be grown more perfect in our times, than it was before? Let us enjoy our owne felicity, and quietly maintaine that truth which we are poſſeſſed of: let ſuperſtitiõ be reſtrained, impiety exiled, and true Religion kept inviolable. This if we do endevour in our ſeverall places, wee ſhall be counted faithful *Stewards* in our Maſters houſe; and *happy is the ſervant, whom his Lord when he commeth ſhall find ſo doing*. Amen.

(h) *The laſt was enumeration of ſome notorious and debauched people, &c.* p. 236.

FINIS.

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